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TO THE GENTRY, MINISTERS of the GOSPEL AND OTHERS.

Of a Peculiar Choice TO THE *Wise, Learned* and *Studious* in the Northern Counties OF

Northumberland, Bpprk of *Durham*, *Westmerland* and *Cumberland*.

GENTLEMEN,

(For such should be Scholars, and Scholars are no less,)

THis Work seems of right to challenge your protection: The true Nobleness, Virtue, Learning and Wisdome of many I know, has brib'd me to honour your remembrance, and bring my endeavours to the test of your sober and judicious Judgments; which if accepted and candidly interpreted, in earnest, it's all I expect and crave; nor shall I value

what others disprove, if you do but approve of my intention: Nobility of Blood, *Gentlemen*, is but the fruits and effects of Learning, and culture of the mind, whereby the Country has ever tasted the sweet fruits thereof: and thus Virtue and Honour become Rivals, when vice and baseness become extinct: Honours and Titles, are but attendants on the most Noble deserts of a Learned and virtuous mind; nor can they be accounted above Apparel and Drapery to a comely person; for true Gentility hangeth not upon the Nothing of vulgar applause, but is absolute in it self: I remember a story of Doctor of the Civil Law, that having Knighthood hung to his Estate by *Sigismund* the Emperour, presently accounted the Society of his fellow Doctors at a cheap rate, only valuing Knights as most fit consorts for his new Degree; for which great folly he was publikely accosted at the Counsel of *Constance* by the Emperour in these words; *Fool who preferrest Knighthood before Learning, the gingles of Fame before that true worth of the mind; I can coin a thousand Knights in one day, but cannot one Doctor in a thousand years.* You may imagin he wisht himself out of the Senate: Such men are not wanting in all ages, that overvalue their fortune, and undervalue their best and truest riches; which I hope is not a fault that sticks to your more sober and solid esteem of *Knowledg* and *Learning*. To be endowed with both, is that (*Gentlemen*) which priviledges your free access to the Title of Honour, and proclaims you the very Honour of your Country.

But if there be any so unfortunate, as naturally to fall under the Rank of my Dedication, and are not poised with apt endowments for the service of their Country for want of *Learning* and *Knowledg*; or not using both to the best end; I am sorry to think how they disrobe themselves

themselves of that Title which by birth they claim: For either Reason mocks me, or else I think to be born a Gentleman (and not bred a Scholar, nor studiously bent to gain Knowledg by study and reading,) may well invest him in his Fathers Lands, whilest he is uncapable to govern himself as he should, or his Country as it must be; and is a greater blemish to the true Honour of a Gentleman, then the vastness of an Estate can compensate; for though hereby a man may be *Richly* respected, yet is he not honoured for that true Worth, which is riveted in by *Learning* and *Knowledg*; which indeed are additions beyond Nobility of Birth or Honour of Blood. without them its but a *glorious Ignorance:* and therefore it is accounted amongst the most Judicious Rusticks simplicity, to take the gayest Courtier for the Wisest man, though the latter wears the more gorgeous and rich Apparell, that of the mind: in as much as Riches are only the Ornaments to Gentility, whereas *Learning* and *Knowledg* is the *Essence*, and true being of a Gentleman. Yet must we not forget, that there is a true Worth to be found Accomplisht by the † study of Books, where *Learning* never advanc't: but where *Learning* meets with a Generous and Brave mind, all must needs acknowledg and bow to him with respect: These are the best Instruments to open the Veins of true Worth and Wisdome, as well as the Seal and Stamp of Double Honour: so that if wrong education have produc't Ignorance in some Gentlemen, yet may they here make up that defect, by their Industry in seeking after *Knowledg* above that of Pleasure or Vice; which will install them into the Priviledg of their naturall Birth.

† Elsewhere enlarged.

What need then *Gentlemen*, is there to Read and study Books, wherby to gain so great a Purchase; The

Advantages

Advantages of Translations of *History*, &c. from the *Latin*, *Italian*, *French*, &c. the neglect of which (to such Gentlemen as have been so unfortunately dealt with by their Parents, as not to know other Languages then their own) is the grand Reason that many of great Estates, can hardly make their mindes or thoughts, stretch to a Geometricall measuring of their own Lands: thus too many idly sit down in the Chaire of Ignorance, travelling by the fire side, with the *Wandering Knight* Sr *John Mandevil*, or it may be *Bevis of Southhampton*; whilest the Laws of Nations, admirable foundations of Common-wealths, pass undiscovered or dived into. Others, Hunt and Range, and hope to hit it to a *Hair*. These are Escapes somewhat too hard for excuse in the Gentry; who certainly, if any be, they are born for better and more Noble ends then the Vulgar; there are sparks and seeds, which are naturall Plants in the minds of Gentlemen, that in others seem not to be known; and for these to take any growth than according to their naturall tendency to *Learning*, *Generosity*, *Urbanity*, *Knowledg*, &c. is a greater pity than can be expressed. It's noysed of *Alexander* the Great, that he had Virtues by Nature, and Vice by Accident. Let Tinkers and vulgar Brains, drown and soak their meaner wits and conceptions, in draining a Country Alehouse. Let Gentlemen seek their own Honour, and blazon their own Reputation, by their Noble and brave deportment; which is only to be accomplished by *Study*, *Reading*, and converse with Discreet and Wise men; and thus may you prove Thorns in the way of Wickedness, rather than Supporters and nourishers of Debauched courses, to the ruine of your own Fortunes, and blush of your Relations: Thus may you strive to recover your selves from the Tyranny of common

Education,

Education, which lies now much in wearing fine cloathes, eating, ſleeping, drinking, and know nothing above the degree of common and low underſtanding; many being only by their rude demeanours, the conſtables ſlaves and a deriſion to all, drowning thoſe parts, beſtowed with their Parents coſt, and it may be purchaſed with the ſweat of their own Induſtry: thus like high ſpirited Horſes that beat out their fiery lives in their own litters. Pure oyle cannot mingle with water, nor the extracted Quinteſſence of true nobleneſs (in a right Gentleman) with the dregs and ſubſiſtence of unworthineſs; and this is all the harm I wiſh to the Gentry of theſe parts: who I hope are more generous then to ſtorm at what I ſay, or exile this Councell and advice, by a prejudicate acception. I love not to be ſo unnaturall to my own relation, as to blemiſh the name of a Gentleman, becauſe ſo; I hope I am not ſo ill read in Ethicks, as to blot others and defile my own neſt; ſuch thoughts I beg may have no roome to ſtep over the threſhold of your entertainment; let them harbour only in baſe and degenerous breaſts. what I ſay, deſire, and in this work deſign; I do really profeſs to be only intended, for the generall good of theſe parts, which I hope wiſe men will ſee and ſo Judg.

Theſe thoughts create in me, aswell as in others, a great fear of a dearth of *Knowledg*, for want of ſtudy, whereby we ſhall have little of Nobility or Gentry left, but that of Birth and Pedegree *quod omen Deus avertat*. Thoſe that are not equally fitted for the uſe of their Country, as well as themſelves, are only to be accounted ſtakes in ditches that rot rather then grow.

Theſe Counties recorded for Honour, have not been yet worthy to be branded with any thing, that could truly ſtick to them ſo much, as the preſent want of Studious

Gentlemen, and though I reckon *Learning* of late daies, to be that which the misery of these Tempestuous winds of a civil War, (worse then *Euroclydon* that troubled *Paul*) hath made too great a stranger to these parts, yet now it seems to plead for it self, by the generous education of very many hopefull branches, from good families: whereby I hope these Counties will call back the Ancient daies, when by their valour and nobleness, they seemed to attract the Estimation of all the rest to themselves. Chronicles will free me from the least tincture of flattery, if any think I am beyond the bounds, either of sincerity or truth.

For the next order of such as I boldly beg leave: *Gentlemen* you are such as (Indeed ought, and amongst the best of Men and Christians) are dignified with the largest respect, and that as by your *Knowledg* and *Learning* in the best things, you are made capable to instruct others, so are you also thereby fitted to receive advice, in as much as true knowledg puffs not up: Yet will I not undertake to direct, but wish you may on all occasions, promote the generall designe of *Learning* and *Knowledg*: which may be much gained upon and improved, by *Reading* and *Studying*; encouraging, and helping, such as desire it, and prompt others to it; you know the great advantage that's to be got by reading; besides it will make mens minds so pliable and beget such a reducement, as that they need not alwaies beat as on an Anvill: for you have more to do to peice a dull and ignorant understanding, then one more already verst in some *Knowledg*, this will break a way for your more facile aproach to the very hearts of men.

For such as are in the lowest form they may by the help of *Book-ushers*, climb to the highest pitch of *Knowledg*, a thing that none can despise but the ignorant; and that only

because

becauſe they have it not; they indeed depoſe themſelves of Human ſociety, that give it not the advancement above all things in the World.

And now *Gentlemen* ſeeing *learning* and *knowledg* are ſuch Real things, as need no other props to ſupport them but what is cut out of themſelves; and alſo that this deſign I have undertaken, is to ſow *knowledg*, which the whole Nation may reap, a better medium to effect it then by reading Books I know not: and to let all know what Books are daily *preſt* for their ſervice, ſeems to me as good an expedient to follow it as any; and though there be a complaint that the world ſeems oppreſt with Books, yet do we daily want them; and indeed, there is no reaſon, any ſhould deny, but that they are the beſt furniture, nor do I know any reaſon, why others with my ſelf, ſhould not think their variety the moſt excuſable Prodigality; Therefore have I for the advantages of theſe Northern parts, where I am ſo much Indebted; endeavoured not only to have ſuch choice both of *Divinity*, *Hiſtory*, *Law*, *Phyſick*, *Mathematicks*, *&c.* as never yet were in the Country, but alſo intend, that not any in *England*, of eſteem, or of eaſie purchaſe, ſhall eſcape me: and that's not all, but have taken the paines to let you know all, whereby you may fathom them, and by your ſober choice, retain the beſt, whilſt the chaffe you may refuſe; that your judgments may like deep Rivers let weighty things ſink, whilſt ſticks and ſtraws ſwim down the ſtream. Now I have nothing left but to Intreat your Candid acceptance, and (Gentlemen) to place me in the number of thoſe; that Honour your true Worth, and am no leſs then in the greateſt meaſure

Your Humble Servant,

Wm. London.

TO THE

MOST CANDID AND INGENIOUS READER.

Reader,

IF ages past and we present, esteem the Registers of actions, as well as sayings, to be of greater value and use, then to trust them with our slippery memory (that never was yet known to be a good accountant,) how necessary then, to retain the knowledg of Books, which are only Trustees of such Treatises: if profitable to record and remember things, how fit to know where to find them? Else may we happily seek for them in an empty store-house. It was this which made that Honourable Sr. Wa. Raleigh his voyage so unfortunate; in that he knew there was a mine, but knew not how to find it: and there seems to be no less, then as great need of a Register of Books, which else may be buried with their Authors.

He is to be accounted a schismatick from man kind, that values not Learning and knowledg in their general and particular extents, above the rate of more ruffling and gaudy enjoyments. Had the poor Indians the treasures of knowledg

knowledg contained in Books, who will not ſay they would ſurfet of Knowledg, compar'd with many in this age, that in the midſt of means to accompliſh Wiſdome and Knowledg, are only like moths in Books? Much of the ignorance in many places may be attributed to the want of Books, but in this Nation for want of their uſe, and many a good Book lies aſleep as not known, (that I dare ſay are as great ſtrangers to many that would purchaſe them at their greateſt worth) as Learning is to Ignorance. Many a good Advantage is ſmothered in the ſwadling cloaths, for want of the very knowledge of Books: and as many Books are Still-borne, ſo no few are ſtifled in the ſheets, and never come to be covered from the injury of forgetfulneſſe. For not being publiſhed, they cannot be nouriſhed by the favourable acceptance of the world, and ſo pine away and come to nothing. Theſe and many more reaſons are ſufficient to juſtifie any attempt from ignorant cenſure. He is miſerably ſordid, that ſets a low rate upon Knowledg, or the wayes to it, he hath too much knowledg of his own coining, and too little of himſelf, that doth deſpiſe it in others. As there are many with the Fox in the Fable, which deſpiſe, only becauſe they cannot reach: ſo are there none greater enemies to Learning, then the ignorant.

Now becauſe that in all ſublunary actions there is an end that gives life to every motion in a deſign, therefore may ſome labour to Flie-blow my Reputation, and diſinherit my candid intentions from the priviledg of their Birth; alluding to Hortenſius that ſpruce Orator, who ſuffered for his Encomiums of eloquence, becauſe (ſay they) lifting her up, was only that he might go with her. To which give me leave to ſay, that all men are not here choſen umpires, thoſe I appeal unto, muſt (according to the cuſtome of our Nation) be the ſole Judgers and Condemners; and good Rea-

ſon it is, that the Wiſeſt and beſt able ſhould be accounted moſt fit. I have received ſome remark of encouragement from the moſt ſolid Judges, in other peices of different nature: therefore I do the leſs Queſtion this; Eſpecially when I can alſo ſay, this has paſt the teſt and approbation of ſuch as (if known) would ſufficiently paſs me free from the danger of Cenſure; *I know Wiſe men ſtand not upon punctul's, nor are Scholars generally Courtiers, though Courtiers ſhould be Scholars; That which wiſe men account the ſtaple Commodity at a feaſt, is the ſolid food, not the gaudy attendants; they are Children only that cry for Ornaments and flouriſhes; and this will ſomewhat excuſe my task, when conſidered, that I aim, and intend good, which I wiſh may ſo fall out; and I hope, may I think, I need not Queſtion, but all men will allow me (as well as themſelves,) ſomewhat for the ſhrinking.*

Thus prepared, I once more adventure (in print) my own fortune, to repair and Careen my Countries; I dare not deny neither, but that the deſign had ſeem'd more clear if others had handled it: But to be free, we all know there's no action whoſe Naturall tendency is not to Meum, Tuum, or both. *To deny the firſt, would hinder that I am for the laſt; neither do they look to me, To be ſuch great oppoſites, as in this caſe, to wrong my repute, if I play Ambo-dexter, I cannot be for the publick, but my particular ſelf falls in as one of the Number; That therefore there may be no ſchime in my reſolutions (to ſpeak in the dialect of Arithmetick) I'le make an Intiger the product of fractions: Reſolving to be for all; for the* Publick, *and the* Private, *for* thee, *and for my* ſelf, *yet wrong neither. I hope none will diſcommend the ſaying of* Caſſiodore, *who concludes him,* a worthy Citizen, that ſeeks the commodity of his own Country; *it's reckoned an uſeleſs clod of earth, that ſucks in the rain, and*

brings

brings forth no fruit; so must he be that drinks, the sap of his native soile for his own nourishment only.

If this undertaking seems to wrong any mans purse, *he that Imagines it, hath the wrong* end *of the Book upwards; he that gets Books for his money, has in my mind as good a bargain as our Mariners, who trade with the* Indians, *and get Gold for* Knives, Rattles, Glasses, *&c. None is so absurd sure, as not to know which scale weighs heavier: I smile to think of that Scholar (which I fear is this Customer) who had a good Library and a bad Head-peice stitcht together: to whom one (coming into his Study) wittily said:* Salvete libri sine Doctore: *Such indeed had better keep their money, which (like Jewels in a Swines Snout) may adorne their acceptance amongst foolish Worldlings: but never priviledge their society in wiser company. I plead not my own cause, I profess, Such as know me best, least of all believe it; and were it fit, many reasons might be brought in to Convince all that read me, I do not alwaies expect to sell what I so greatly value, I am more ambitious to read then to sell them; but the chief end is to Invite men to value the means of knowledge above trifles, which cannot be better improved, nor more prudently expended then in such a purchase. What can a mans rusty bags afford him to the profits and treasures of Books.* Plato *was accounted a Wise man, and we find it* * *recorded of him, that he accounted it a rich purchase when he bought three Books of* Philosophy *belonging to* Philolaus a Pythagorean *in* Sicily, *though at an incredible rate. And that* Atlas *of* Learning, *that Orthodox Scholar,* The Usher *of* Learning *and* Knowledg, *one whose name is Anagram'd in the choicest memories, one that stands in Renown amongst the greatest Worthies that either pole can Boast of: He it was that sent to* Samaria *for sundry copies*

Mr Fullers Holy State.

* Mr Se Philosophy.

Mr Leigh of Learning and Religion, Ep. Dedica. to him.

copies of the Samaritan Pentateuch, and with a dear purchase it was also that he brought the Syriack Bible, with other Books from Syria: and when his own, yet proved a free donor to those that wanted them.

I know some men love rather to keep their estates free from such purchases, then know the difference. I will not wrong the other part of my work, to speak of the difference betwixt Riches and Knowledg. I am indeed limited in this place from that which my mind begins to kindle at; certainly if mens minds would but nibble at these baits, they might be trapt to their best advantage, which in time they should fully see beyond what now they do believe: but I leave all to as much liberty, as the Press seems to take, which now gives as little quarter to paper as ever.

For the Work in general, the Inclination and Tendency of it will support it in the greatest throng of censures, and not suffer it to be crusht or smothered in a popular tumult; when I remember those favourites, and patrons of it, Ile let it run the gantlope and never fear a lash, unless from the curled furrowes of prejudice, emulation, and malignity. I turn it loose into the World, and if it cannot shift for it self amongst such, it knows where it may have shelter: to get the respect of all, is too much popularity, which in Courts is not accounted the greatest safety, but rather a pleasing mischief, and too often strikes up it's own heels by the ruine of such as court and affect it.

For the imperfections of the Work, for want of a good architect: I think to confess them, is to the Wisest men a penance sufficient; in greater crimes I am sure this is a great satisfaction. Yet because I steere a new course, bringing opus sine exemplo, standing singular in my method: some reason will be expected. Therefore

First, I would not have any expect it a possible, or

think

think it a profitable thing, to have a Catalogue compleat; yet this I dare promise, that there is no choice Book omitted, but the best and most Books printed in England *are here inserted: but why I shoud crowd in Latine Books, and but some few of them neither, is a strong objection from my self, but that I quiet it with the conveniences and advantages which I know will abound by the knowledg of some, rather then to omit the knowledg of all. I only take such as come in my way; I wade no further then I know I can with safety give an account, and with Honour retire; and such as I mention, are to my own knowledg usually sold in most places of repute in the Country, and is fully useful to the private end I first intended by this Catalogue,* viz. *the use of these Northern Counties. Nor do I think my self so much too blame for this, as others are for not publishing a Latine Catalogue: and though what I have done, may be found of small use to such as may see it beyond the Seas, yet is of great use to* England. *They may (I confess,) disorder method, which I look upon as a thing not essentiall to the generall knowledg and sale of Books. If it prove usefull for this Nation, and especially for the Meridian of these Counties for which it was calculated, and wherein I am placed; I reckon it of a repercussive force to all objections that bandy against it; and though I cannot promise, yet do I hope to produce, a Catalogue of the most profitable and usefull Latine Books which are sold; especially such as are at a more easie purchase then the strictest rate. If my resolutions in this set others at work and produce such a Catalogue; he that enjoynes the benefit, shall not more rejoyce, then my self, seeing it is for the publick good.*

That the Titles of all Books in this Catalogue are at large and so swell the bondary of such a Work; producing rather an Inundation to drown, then a showre to make it grow: is ea-

sily

ſily reduc't to reaſon, if we conſider the very native uſe, and primitive intent of Titles themſelves, as placed to their Books; nay the general defect of this in Catalogues, makes many good profitable Books ſtrangers to the World; whereas if fully diſcovered in their Titles (which ſhould be the ſcope of each Book in ſhort) would be eagerly looked after; and this is the reaſon why many (as they have good reaſon,) are timerous to adventure on what they know not; for a full Title tels us the purport and intent of the Books, whereby we may not be deceived: which in many hundred Books might be inſtanced: take only two or three for brevity: Parr. on Rom. Sibbs on Corr. Cotton on John, Burgeſs on John, Helderſham on Pſal. accounted by all (if they judg according to the ſhortneſs of the Titles uſually given in all Catalogues formerly,) to be of the whole Epiſtles or Goſpels; whereas indeed ſome are but part of an Epiſtle, others a ſingle a Chapter, and others again but ſome verſe or verſes of Chapter, which are great deluders and deceivers of mens expectations. So moſt Books, by their ſhort and uſuall Titles, are not half diſcovered to ſtrangers: now this method provides againſt this cheat, in having partem pro toto; nay many have been coſen'd by a ſhort title, that when they expected a Book to treat of one thing, it hath the clean contrary. Therefore we ſee that the very advantages got by this method, condemns the Objection; for here they have all books brought to you lying open; ſhops open'd in your ſtudies; and to me it lookes like a walking Library.

I will not ſtop the Currant of a generall knowledg of Books, by leaving out all that are accounted Heterodox, then ſhould I, with others, leave out all that are ſo in my fond and choice opinion, and inſert only ſuch as pleaſe my own humour; when it may be ſuch as diſſent from my judgement

judgment are more Orthodox then my ſelf: I like not his reſolution and opinion, that lately thruſt out a Catalogue in print, *and* out of a comendable Zeale, refuſes to inſert Heterodox Books, as unfit to be ſold (to ſome indeed they are ſo:) *To hinder the knowledg of ſuch Books when once born, is not to ſtifle their errours, for they grow out of their own ruine oftimes; and if they be not chruſht in the Preſs, 'tis a grand folly, and a fault againſt the experience of theſe times, to do it when their liberty is expanded beyond the power of a Curb, their aſhes too often prove a ſecond ſeed time; though I am againſt ſelling them to ſuch as may be ſeduced by them, yet will I not hinder their acquaintance to ſuch as may confute them. The Apoſtle hints to us, that* Errors, *which are the very Apes of Truth* muſt be, that the truth may more clearly be diſcerned and pried into; *yet not that they ought to be, but that they will be, it cannot be avoided. We are bid to* contend for the Faith: *and ſure contention is not (I am certain it ought not to be) amongſt friends, nor can it be above, it's only ſharp and moſt conſtant amongſt Enemies, as Truth and Error are one to another. I reſolve to condemn to ſecriſie every pernitious Piece as ſoone as I know it, yet cannot but think them, when once out to the knowledg of all, that ſuch ſhould alſo know them that are beſt able to Confute them; which is the beſt weakner of Errour, and moſt compendious road to their ruine; beſides, the bleſſed advantages to the eſtabliſhment of Truth, which ſtands ſureſt by often ſhaking. To know errours is the ſhorteſt cut to deſtroy them.*

For Romances, Playes *and* Poems, *I do indeed take leſs paines to promote their ſtudy though I hinder not their ſale; their names are not ſo wiredrawn as others are; They are leaſt uſefull of any. The two firſt may properly be ſaid to be* Incentiva vitiorum *to ſome; heare a Learned Author* Ld Mount. Eſſayes.

ſpeak to the firſt; Romances are the traſh of writings, and t ey could never have the Credit ſo much as to allure my youth to delight in them; *The wonder in this is the greater, that he was a French man. The matter is not ſo ſmall an Evil as the manner, The language is indeed the kernell of worth, but the deſign is like the green Walnut, that both defiles all it touches, and is bitter in the taſt, unleſs you peel the bitterneſs away, which how to do in Romances I am ignorant to direct. For Poetry as it is in it ſelf above praiſe, ſo is it of late too much corrupted in the praiſe of* Cupid *and* Venus; *proving alſo to ſome the bellowes to the fire of luſt, yet may they be very well uſed, if quallified by a regular proportion of their uſe to a good and true end.*

Such Books as have been printed from the year 1650, *to* 1655, *have this Charracter* *, *and you are led by the* ☞ *to all ſuch as are come forth ſince.*

It only now remaines that I let the World know my care to promote this deſign, by reſolving an annual Supplement of all new Pieces that are preſt into the ſervice of this Commonwealth: which will I hope preſerve the remembrance not only of good Books, but the durable and laſting fame of their Authors to poſterity. And though the Wiſe man ſaies, that of writing Books there is no end (*which I think is meant of ſuch as are writ to no end*) *yet I hope this reducement of Many into One, may prove of ſome good advantage, and to ſome good end, and that without prejudice to* Solomons *Text.*

W. L.

AN

AN INTRODUCTION To the Use of BOOKS: IN A short Essay upon the Value and Benefits of *Learning* and *Knowledge*.

THE end of the Creation seems to contract unto all men these two duties; to know, and to learne; First, to know Gods will, Secondly, to learn to Obey it: The want of the first, will not excuse our neglect of the last; we cannot serve God without the knowledg of him, nor know him unless we learne; for man was born for knowledg. It was the Devill at first, that perswaded *Adam*, by his soliciter *Eve*, to value Knowledg at a greater rate then an Apple; and having gain'd us this advantage by so deare a purchase, he now thinks it as good Logick, to perswade us to be ignorant: and we may a little gues, what a value nature hath set upon Knowledg in the minds of men, in that *Adam* would venture to know upon pain of Damnation. Oh that he had never been so forwarda Pupill to so subtil a Tutor! He learnt to know what we may all wish had never been known; Yet may we now sound those depths by allowance,

lowance, which he to doe, broke the Royal Command; there's now no *Scilla* on one hand, nor *Caribdis* on the other, to break this priviledg; no Law to dock the Entail of this so Costly an Inheritance; We are privilidg'd to learn without sin, that which before contain'd a world of sins; and oh, that we could know how to learne the right Improvement of so Rich an Advantage! that we could arive to the All of Knowledg, even God, and our selves. now if *Learning* and *Knowledg* be the threds, which lead us through the most knotty parts of Divine and Humane Affairs; what need is there then to acknowledg them our greatest Riches; the best Counsellers and Advisers, in our greatest businesses and deepest straits; accounting all true worth epitomised and envelloped in them. They seem to be born as if they were twins and ought not to be seperated; yet for methods sake, we must unlink the chain, and place them in their proper stations: for I think our unhappy predecessor, learned to know, before he did know to discern between Good and evil: to dissect therefore my undertaking, I will first begin with *Learning* in it self; then with *Knowledg*, without the acquisition of University Learning, then rivet them together again, and see them in their issues and productions in generall; and therein, first of *Divine*, then *Humane Knowledg:* The great esteem the wisest and best men, alwaies had, and still have, of them; Their excellency, and that above *Riches* or *vainer pleasures*; The *Honour* and *advantages* accruing to the possessors of them; in fitting men for the *Government* of *themselves*, and their *Country*, either *Millitary* or *Civill*: The many and main evils they prevent, as they are Antedotes against *Idleness*, and a *supine* life, the Roote of all: Then of the difference betwixt them and *Ignorance the only Coine currant amongst beasts*. Lastly, the severall parts of *Learning* and *Knowledg*, in particular: wherein first and principally, that of *God*, that *Divine knowledg treasured* in that sacred Book, is chiefly to be studied: and may serve as an *Imprimater* to all other studies; and which no doubt, if well poised, will bring us to the knowledg secondly of our selves: and of this as we stand related to God; then to the world: especially the advantages, of the Countrey wherein we live, and that by the several parts of Humane study, as *History*, *Poetry*, *Law*, *Physick*, *Mathematicks*, &c. And all by the favourable aide and knowledg of Books, which are treasured up and set in order

order for the uſe of the *Learned* and *ſtudious*.

Now In earneſt at the entrance, I am affrighted to think of what I have undertaken, ſince I am ſo little able to perform what I promiſe; eſpecially conſidering that I have not ſo much as the parings of *Learning*, nor capable to be an Apprentice to the *Inquiſition* of *Knowledg*. I can only with children admire what I cannot comprehend, and greedily wiſh for what I think ſo well worth admiring; and if I ſpeak my mind frankly of things not within my own juriſdiction, I hope to be cenſur'd only, as I manifeſt the proportion of deſire; of inſight into the nature of things, rather then to take a meaſure of them. A Blind man indeed cannot judge of Colours, yet doI think a diſtanc't ſight is here on the advantage ground; and it's not accounted a good eye that muſt have the object drawn too nigh it: the Richer luſture the ſcarlet hath, the more it admits only of a tranſcient veiw as the beſt triall; Howſoever, if I doe err, ſure it's on the better ſide, for that it's a Rule given in Politicks, rather to ſpeak well, then ill, of things or perſons: and if weakly done, it's the more pardonable, becauſe my own, without the ayde of better helps. I ſtand upon ſtilts, and may on anothers ſhoulders ſee what a taller cannot: For my own part, I think this Catalogue loaden with Riches, commands me to baite the entrance, with ſomewhat which may probably pull in ſome to ſeek after *Knowledg*: and though I am conſcious, that ſome may juſtly ſay, I doe with unlearned boldneſs, ſeems to warp more then I can well weave, yet doe I chooſe rather to run the Cenſure of the beſt, in craving their pardon, then neglect the many advantages, I propound may accrue, to the worſt. I aim at the *white*, and if I hit it not it's nere the *worſe ſhot*.

It's not my intention, by an Appologie, to darken their luſtre, which indeed ſhines not with borrowed lights, but ſtands upon better propes cut out of themſelves, then can be lent by any; though I think truly, I could not ſay ſo little in defence of *Learning* and *Knowledg*, were I to defend them, *as the baffling pretenders to Ignorance* ſpeak againſt them; their very names, advances their worth, above the darts and dints of envy it ſelf: yea ſays one; *they are tacitly commended by their enemies, whilſt they are proud of that little Learning they pretend to*: my taske, is only to ſhew, the great advantages, of *Learning* and *Knowledg*, &c. which I have already

Ld *Bacon* Adv. ready anatomized: And first of *Learning*, *which*, one saies, *is the perfection of Reason, the only distinguishers of men from beasts; delivering the mind from wilderness and Barbarisme. It is Religions handmaid, the great honour and accomplishment of a person or nation, the most universall and onely usefull instrument that God vouchsafeth to the sons of men.* It is an excellent Drug, to reduce mans wilder nature (for that nature without learning is blind) softens our ruder dispositions, making them pliable to the choicest desires; banishes levity, temerity and insolency; extirpates vanity. *Cato* misses not the mark.

Of Learning in general

Instue præceptis animum nec dicere cesses;
Nam sine doctrina vita est quasi mortis Imago.
With learning store the mind, cease not to learne;
Without it none can life from death discerne.

Distichs.

Learning, is a thing confin'd, yet not limited, for all may be sharers if they contend for it; the nature of it, of such a diffusive quality, as it fills all, and the more a man hath of it, he is wisely ambitious to purchase more; of other things, whereof a little gluts, here a great deale, doth but excite and quicken the appetite; like a man in a dropsie, the more he drinks, the drier. This is that, which is the porch to that Beautiful and Spacious fabrick of *Knowledg*, by this, a man is taught the art of Diveing, into all the secrets of Nature and Art; this gives us with the Bee, wings to range for knowledg, and ravish the very hidden misteries of Divine and Humane things: we may joyne with him that saies; *the Rarest and most understanding men have avered, that all we know is nothing, to things that are unknown to us.*

Methode for Sciences.

Now though *Learning* be of such singular advantage, yet are not all men the wisest that are *learned*, no more, then all that have learning are wise; and yet the wisest of men are such as are *learned*, and without *learning* they could not be so. There is I say, *learning* without *wisdome* and *sound knowledg*; our times produce such monsters, as we see are filled with parts and *learning*, and can (as one saies) utter their Complaints in *Greek* and *Latine*, or begg in half a dozen Languages; yet are not so much as fitted in any measure for their Country, unless to devoure the

the fruits thereof; and many such have been lopt off from publique imployment; For, though *Learning* in it self be good, and many men are found great engrossers of it, yet are they not benefited by it, nor advantage others in *wisdom and knowledg*, to which Learning seems only of worth: These are only great devourers of *Learning* yet like great feeders, are for want of good digestion (by a retentive and understanding faculty) like *Pharaohs* lean kine: whom One well calls, *Letter-strucken-men, knockt on the head, dazzel'd with learning; Only some parts of literall doctrines floating up and down their braines, They know the Theory of all things, but you must seek who shall put them into practice:* and many there are, who only aim at the name, desiring only to be accounted Scho'ars, yet are the broad Butt of knowing men to shoot at; they are but at best *learned fooles*: and you may partly know them by their jangling bels at the top of their fooles Capes, their heads: which as One well saies, is the *Cockloft* of these Learned buildings, for they are the shalloweſt Rivers which make the greatest noise: and I had rather be no Scholar, than a meer Scholar; for as One that knew well, saies: *Bare learning, though of the best kind, is but a map of Happiness, and no Real felicity.*

Ld *Montague* Essa.

M. *Goat* Essa.

Now there is a *knowledg* in some men, who though they want the Education of *Learning*, yet are not only accounted, but even valued, at the Rate of *Wise men*; There is I say, a *knowledg* below the name, and that never advanced, to the threshold of *Learning*, and this is improved by the study and habit of Books; for *Naturall abilities*, saies One of no small abilities: are *like natural plants, that need pruning by study*; then he concludes, *that reading makes a full, Conference a Ready, and writing an exact man*: what must he then be, that *reads, Conferrs*, and *writes*? to such, I would very much commend the use of Books, the advantages of them are spacious and wide. These I say thus accomplished, are not less a glory to themselves, and honour to their Country, than a shame to such as by their university-study, are made Capable, to attract a greater part of knowledg to themselves, than seems possible, to be acquired by others, who have only the Auxilary aid of Books. Now what great pity is it, that such as Range, and turne diligent free-booters, to seek after *knowledg*, should have missed of the best ends, to attain the very perfection of it. By this wee see how fortune distri-

Of *Knowledg* without *Learning*.

Ld *Bacon.* Essa.

butes unequally, in giving advantages to empty braines, whereby those that are best fitted for the greatest Improvements, and Imployments, wants the help, which others have too much of, not to be even better than the best, by arriving to the perfection of all kind of *knowledg*. I cannot therefore reckon it of small use, that such minds as are intended for study, should be boared as they do with mines; for if aptness, and fitness, were dived into, wee should not have so pitifull effects, by forcing of mens minds to be scholars, because rich; when those whom nature ha's adopted to be frank engrossers of all *learning*, should be stifled, and crush't in their ripe conceptions; and because young brothers by birth, they must be alwaies, and in all things, kept so. This is to clip the Wings of Industry, and like the spiders webb, proves only a net to entangle the Industrious Bee: upon this ground it seems to be, that *Antipater* demanding of the *Athenians*, fifty of their Children for Hostages, was thus replied; *They valued their Countries Education so much, that rather than part with such a number of plants, they would double it with twice the number of Men.* Let us not therefore rob the latter of it's due, above the former; because they spend on the stock of their Natural abilities; being greedy pursuers of that which others are forced upon; the one fals in by accident, the other acquired by the sweat of the mind, that which a man seeks after, is sweeter than what is found, it tasts like venison of ones own hunting.

We see there is *learning* without *knowledg*, and *knowledg* without *learning*, that there is a good, distinct in either; yet do they grow and have alwaies flourished best together, therefore to spel a Right man, is to joyne them together; and so they become rare and excellent Qualifications, Ennobling the minds of men, making Capable of the vastest comprehensions, and fit for the largest Employments; they must needs be well furnish't that have two such principles, to adorn and Enrich their minds. *Whether* (sayes one) *a naturall man speak in his best, I can but say Witty; there my commendation is at a full point: but the mind and tongue, steeped in true understanding, incident to learning, hath wisdome for his Reward.* Therefore those that want *learning*, yet are full of *knowledg*, should study, a little to be acquainted, with that which is such a foile, as well as a guard, to defend *knowledg*, and then

Cornwallis Essa.

then they shall be able not only to know, but to know what's best; for many men know enough, yet are no better, unless they have the Knowledg of that which is most worthy to be known. The foord thus sounded, we have a more easie passage to the partitions of *Knowledg*, which are *Divine*, and *Humane*: and first, of the *True Worth* and *Excellency* of the *Knowledg of God*, which is, the *Summum bonum*, the chiefest of studies, which indeed is superlatively above all. *Spiritual Knowledg* is a thing in it self, above the span of our slow capacities, but that it's Gods great condescension to stoop and teach us; *For all things are from him and by him, every good and perfect thing is from above, from the Father of Lights.* This is the knowledg that speeds our passage to Eternal Glory, that is the shortest cut to Immortal Happiness. This is that Knowledg, which hath not only the stamp of Gods Command, but also the Seal of his approbation; the study whereof, is usually accompanied with his Divine benediction. *Aristotle* could say, *The Knowledg of Divine things, is the head of all other Sciences.* And whether can Knowledg better bend her force, or Learning her power, than to break a passage into the Mysteries of Divinity? We need not erect an Altar with the *Athenians*, to the unknown God, unless we will be beholding to our own ignorance. Blessed St *Paul* gives the Garland to this Knowledge, and that with an Emphasis, and from the testimony of his own experience; *For* (saies he) *I account all things dung and dross in comparison of the Knowledg of Christ Jesus my Lord.* To know God, and Christ whom he hath sent, is to know all things; and to know all that is to be known, without the Knowledg of God in Christ Jesus, is to be a beggar in Knowledg. I may well say, that the Knowledg of God in Christ, is the Philosophers Stone in Divinity; by it we may turn all events into golden advantages to our souls. When the wisest of men advises to Knowledg, What is it less, than Christ himself under the Metaphor of Wisdom? He thinks it of great advantage, to spend the morning of our daies in seeking after this hid Treasure, this Pearl of price, that to sell all for the purchase is the safest bargain: *Happy is the man that findeth Wisdom, that getteth Understanding!* Wherein is this happiness? *The merchandize is better then fine gold, all things desirable not to compare with it; length of daies in one hand, riches and honour in*

Of Divine Knowledg.

Act. 17. 23.

Prov. 3. 13, &c.

the other, her waies pleasant, her paths peace; happy he that can get and keep her. Nay further, God himself to encourage our industry, and honour such paths and studies; lets us know, that *he hath founded the earth, established the Heavens, and broken up the depth*, and that by *Wisdom, Understanding, and Knowledg.* The study of God in his Creatures, his Attributes, the Works in nature, *&c.* are sweet, pleasing, and no less profitable to man, as they are wonderfull; but to know God in Christ, is that the Angels prie into, and would gladly intereſt themselves in this Knowledg, which God of his infinite grace hath afforded to us that live under the Gospel; our neglect will be our condemnation. I wish, I could as easily take hold on my own advice in this, as freely as I can give it to others. To study and seek after moral Knowledg, is so lawfull, that the very neglect contracts guilt, and sinks us under the burden of ignorance; But we are first to study the *Kingdom of God, and the righteousnes thereof, and then expect the performance of all other things to be added to us.* The many advantages now in print, by *Learned, Reverend,* and *Holy Ministers*, will be one day a witnes against such as make it not their chief study to train up themselves, and relations therein; It should be our duty to hug our selves, and rejoyce in the multitude of Gods mercies, wrapt up in these graeious advantages, and pious helps; The times are glutted with precious conveniencies of the Gospel, by Preaching, and Books, which makes them dis-relish with so many, and not relish as they should with the best: and therefore our Saviours words are here fully verified, and it is our condemnation, *That light is come into the world, and men love darkness rather than light, because their deeds are evil*, Joh. 3. & 19.

Of humane *Learning* and *Knowledg.*

Now as all other *Knowledg* is not to be compared to this of *Divine*, yet is not *Moral Knowledg* out of the road to it; and indeed, ought properly to be subjected to it; That as we have said of *Learning* and *Knowledg*, a man that hath both, speaks the best accomplishments; so he, that is full of *Divine*, and *Humane Learning*, is most compleat; We may guess a little at the Major by the Minor; The worth of Humane, must needs set a value on Divine Knowledg. If there be found any worth in the former, the latter must sure be of greater; For as they are gifts of God, and are commonly set as gates to pass to this

spiritual

ſpiritual Fabrick of *Divine Knowledg*, ſo are they eagerly to be purſued, and purchaſed above all terrene felicities; If they be ſteps to *Divine Knowledg*, then are they not to be thrown aſide, as Children do their toyes, when they grow either weary of them, or not well pleaſed with them. But ſome, as a hedg to this diſcourſe, may quote *Solomons* Summary of Vanity, wherein he leaves not *Learning* and *Knowledg* behinde; For what's *Humane Learning*, and *Moral Knowledg*, but the devils edg-tooles to cut aſunder the truth? What are they, but Satans Anvill, upon which he knocks the Divine Truths of God in pieces? Are they not blocks in the way to the beſt Knowledg? the only props for error and popery? Therefore the wiſe mans Text is well interpreted in his own words, and ſo I conclude with *Solomon*, *Omnia vanitas.*

Well met *ignoramus*, if you will be as wiſe as *Solomon*, you muſt be his fool; for if you will take all in the literal ſenſe, (as ſuch will do that can ſnatch at what's for their turn) you are by a plain Text fools in print. However, let me adviſe you to take along *Solomons* interpretation as the beſt Comment. 2. They are indeed vanity compared to the true Knowledg of God, which is the higheſt pitch; and thus conſidered, if you can now pin this *vanitas* upon the front of *Humane Learning* and *Knowledg*, you have better skill than farre wiſer men, and ſo you may prove famous for ſomewhat. Yet muſt it not be denied, but that if theſe ſtudies intend not to the beſt end, they will prove as unprofitable as pernicious: and yet (if not thus uſed) nothing below their own proper worth and value.

To gueſs a little therefore, at theſe ſo cryed up poſſeſſions, let's prie into the eſteem of the wiſeſt men, who are the onely favourites of *Learning* and *Knowledg*. The great value they that knew them beſt, ſet upon them: A Kings Ranſome is below the rate of a peaſants poſſeſſions, if he have only Theſe inward Endowments: Let's ſee what deſires Wiſe men have had, and how by all means they ſtrove to accompliſh the taking ſweetneſs of theſe occult Treaſures; who above all things, rather let ſlip the profits, Honours, pleaſures, and ſenſual delights of this deceitfull world, than the knowledg of things; who deſired, rather to know the world, than enjoy it; who rather ſtrove, to know the vanity of all terrene enjoyments, by ſtudying them in the

Valued by the wiſeſt men.

Theory, than *Practically* to embrace or uſe them. A Wiſe man will hear and encreaſe Learning, ſayes the Royal Philoſopher. Prov. 1. 5. You may as ſoon turn the Sun out of his courſe, as a wiſe man from this choice. *Socrates* thanked God for three things chiefly; whereof one was, that he was a Philoſopher, and not unlearned; eſteeming the gifts of nature, far below the ornaments of the mind. What ſhall we ſay to *Diogenes* in his Tub, prouder than *Alexander* in his Court or Camp; deſpiſing this great Monarch, who in his gorgeous pomp and warlike ſplendour, deigning to give this *poor rich* man a viſit, did not ſo much trouble him, to ſee the difference betwixt himſelf and *Alexander*, as that he ſhould interpoſe betwixt him and the face of Heaven. Speed. Chro. The Learned *Henry* the firſt of *England* often ſaid, *He eſteemed an unlearned King but as a Crowned Aſſe.* King *Alphonſus* had rather loſe all his Kingdomes than his Learning; his Enſigne was a Book opened: when he was told that the King of *Spain* ſaid, *Learning was not fit for Princes*; he frowningly anſwered, *that it was the ſpeech of a beaſt, and not of a man.* It is very obſervable, that of all thoſe that flocked to the Olympick Games, thoſe were accounted the wiſeſt, that came to Philoſophize their time, in reaping knowledg by their obſervations, and not with the rude multitude, only to gaze at the active valour of the Combatants, but to enrich their minds by contemplation, valuing the ſight of the mind, beyond that of robes or valour; and *Cæſar*, that wanted but life, to begirt the world by his Conqueſts, as *Drake* did by his Adventures, in his Letter ſayes, *I had rather excell others in Learning than in Power:* And *Pythagoras* delivers it thus; *He that knoweth not what he ought to know, is a beaſt amongſt men; he that knoweth no more than he hath need of, is a man among brute beaſts; but he that knoweth, or ſtriveth to know, that which is to be known, is a God amongſt men.* When *Plato* was at *Dionyſius* Court, he muſt again to *Athens*, or elſe his life was clipt from that true content which his mind found in the ſociety of Learned men, valuing the ſtudy of Philoſophy above the pleaſures of the Stanly. Philoſ. Court. Some Wiſe men, that might (by reaſon of age) plead for a Writ of eaſe from the toyl of the mind (by ſtudying to learn and know,) have rather choſe, to wade in *Learning* and *Knowledg* at their dying day; ſo eagerly have they followed after

after, and dearly esteemed *Learning* above life it self; for that it teaches how to live as we ought. *Solon*, at the hour of his death, hearing some Philosophers disputing in his chamber, he suddenly raises his body upright, and being demanded the reason, replies; *When I have learned that whereof you are now disputing, I may end my dayes*; and so he did, in the eighth year of his age. *Democritus* put out his eyes, that he might be more intent upon his study: yet sayes one, *he saw more than all* Greece *besides*. A notable story there is of *M. Aurelius* Emperour, whom *Lucius* meeting in the streets, accompanied with a single servant, demands, which way? *to* Sextus *the Philosopher* (replies this Noble and brave Emperour,) *to learn what I know not; for it becometh even an old man to learn*. At which *Lucius* breaks forth, *Oh! I see an Emperour, grey headed, carrying his book like a childe to be taught*. And *Robert* King of *Jerusalem* and *Sicilia*, a wise Prince and great lover of Learning, often said; *He had rather choose to lose his Kingdome than his knowledg*. And so did *Robert* King of *Naples*, esteem his Learning more than his Kingdom. It was Great *Alexander* that laid *Homer* under his pillow; and him we see, conquering more by his Wisdome, than *Hector* or *Achilles* by their Valour; using Learning as a diversion from the toile of Martiall thoughts; and in the vacancy and intervals of publick occasions and battails, he used as Cordials to refresh him; holding as it were a Sword in one hand, and a Book in the other: *Some contemn, others admire, but wise men value Study and Knowledg*. And if I did not here intend to do homage to the command of Brevity in this task, I could usher upon the stage of observation, severall great Persons, and as great Scholars, that advanced the Nobility of Learning, by their forward assistance and Contributions, to the Honour and esteem, as well as the support of it: one or two shall serve. *Ptolomie Philadelphus* the *Egyptian* King, with vast charge, raked into his Study, five hundred thousand Books; and by his means was the Septuagint translated, Card. *Richelieu*, his erecting of the famous Academy at *Paris*, comes up to be registred among the valuations which great men, and not less wise, had to *Learning* and *Knowledg*. And *Francis* the first of *France*, with infinite numbers both of Fame and Power, might be introduced, as pregnant witnesses to the truth: of that great value that has, in all ages, been

Burtons Mel.

French. Acad.

Ld *Bacon.* Ess.

been treasur'd up, as the attendants of all humane Learning and Knowledg.

To close this part of our discourse: We find the Lord giving countenance to humane *Learning* and *Knowledg*; by letting the world know, not transiently, as it were, to be told as a story only, but with the sound of Applause and Commendation; as the livery of Gods Bounty and Honour; as a full testimony of the laudable and lawfull use of *Learning*. It's recorded by *God.* to the Honour of *Moses*, (whom One calls Gods first Notary,) that he was fill'd with all the Learning of the *Egyptians*; which Nation is observed, to have contained the most ancient Schools in the world. We find also in the Scripture, eloquent *Apollo*; and who is it we find in these daies, to disparage that commendable ornament, of civil and decent demeanour, setting it against the simplicity of the Gospel; but such, as despise it because they want it and others have it; it's not lawfull because they cannot attain to it: What say we to *Daniel*, who is recorded to be no small proficient in the cunning of the *Caldeans*: and *Solomon*, that gulph of knowledg, whose parts spread so farre, as the Queen of *Sheba* (a great lover of *Knowledg* and *Wisdome*) travel'd farre to hear him: It seems, *Learning* was then in great esteem among the Wise; and the Eccho of *Wisdome* sounded farre. We read also of Learned *Paul*, brought up at the feet of *Gamaliel*: and as the Learned Lord *Bacon* observes; *Naturall and Morall Philosophy, Politicks, Poetry, History, Mathematicks, &c. are strewed up and down the Divine Scriptures; and not a few of them in that book of* Job. And it's also observed, that *Learning* and *Knowledg*, in Christs time, was strongly pursued and valued; that the most curious Arts flourished in great splendour; the *Grecians* flock't after the search of Wisdome and Philosophy; whilst the *Romans*, no less busie in the hunting of Policie: and yet must it not be let slip; that all was put into the fire and burnt, when they proved stops in the way to Christ.

Ld *Bac.* Adv.

Dr. *Jackson* Creed.

Let us now see their excellency; and should I fathome this depth, my shallow capacity would be drown'd ere I came nigh the bottom, I should be lost in the pursuit; should I travell over these vast Perrenian Mountains, I should be too long a coming to my journies end, and perhaps tire the Reader to go with me; but Ile court Brevity. Herein consists a part of their excellency, that

The excellency of *Learning* and *Knowledg*.

that they cannot be purchaſed with Riches or Monies, but with the ſweat of the Mind only: for were it not ſo, fools that are rich would be wiſe men, and all that have Monies would be Scholars, which is too great a Paradox to interpret; And herein lies another part of the Excellencie of them, that ſuch Minds that are ſoaked in *Learning* and *Knowledg*, have their Intellectuals clarified, their natures ſofin'd, Reaſon, which before lay fallow, and in the Thory only, is now forc't into practice; That which was in Bullion, is ow coined, and minted, having the ſtamp of Majeſty put upon it; the mind, now flouriſhes with ſtrong abilities, is made capaple to help and guid others, and it ſelf; Others are better, himſelf no worſe. In the full view of this, *Cicero* cries out: *Oh Wiſdom! the guide of our life, the enemy to vice, and ſupporter of Vertue.* And, we may believe him, for this is that mouth from whence proceeded the beſt Maxime for a well order'd life. Let a man be never ſo well qualified, with the laudable accompliſhments of *Fencing*, *Dancing*, *Muſick*, &c. other accute Properties of Gentlemen, yet, if *Learning* and *Knowledg* be not mixed, all other Embelliſhments are clouded, and prove as abortive. I cannot paſs by an apt ſtory to this purpoſe of *Iſmenius*, whom by his great improvement in Muſick, purchaſed the deſerved Name of an excellent Muſician, to which *Antiſthenes* (to commend Learning and Knowledg above all) ſaies: *'Tis true, he was no leſs than report fam'd him, he handled his Inſtrument with a commendable and raviſhing dexterity: but* (concludes) *otherwiſe, he is good for nothing.* *Study and Knowledg* (ſaies a Learned Author) *perfect nature, and are perfected by experience.* And this a known Author judicioufly amplifies in the life of *Boetius*: *For* (ſaies he) *Learning and Knowledg vindicate from ſtupidity, and a ſavage life; they cleanſe, refine, and ſtore the ſoul, made only to know great things; they open the Underſtanding, by reading ſo many excellent Books, and even unlooſe the tongue, an Inſtrument that's the mannager of hearts; they make one more mild, civil, and courteous, contracting much reſpect and credit.* And, there muſt needs be a vaſt and hidden Treaſure in *Learning* and *Knowledg*, elſe *Alexander* ſure would never have wiſh't *he were no King ſo he were but Diogenes*: and, that he eſteemed it more to excell others in *Learning*, than in power or Empire:

Ld *Bacon Eſſa.* *Cauſ. H. Court.*

whose ample Territories stretch even to the Heavens, and grasp greater things then Authority or Command can compass.

Riches, Pleasures, &c. not to compare with them.

The fame of *Learning* is below the pleasure of it. *Antisthenes* saies, he could talk with himself; and it's no small pleasure and happiness to live comfortably within doors; What is Riches to *Learning* and *Knowledg*? What is it to be called a rich fool? Glister within and spare not; Inlay your minds, and cast away your gilded Trappings, more fit for Butterflies than men; He hath the most right to outward bravery, that hath inward to boast of. What's a rich man, and no more? but with the Peacock, proud of his Tail: like a Tulip, hath no sweet smell, is only for shew; like a painted and gilded Sign-post to an empty Inne, tells you what there should be, but leaves you to seek for what there's not to be found. *Knowledg* and *Wisdom*, saies the Philosopher, *garnisheth riches, and shadows poverty.* And another, *That Knowledg is that which can never be forgotten, nor flie away.* The Riches of both *Indies*, cannot fill, nor ballast a truly noble and aspiring mind in the midst of his possessions, without *Learning* and *Knowledg* as an Adjunct. If Riches prove his Portion by Inheritance, he reckons them only as the Antecedent, which without the Relatives of *Learning* and *Knowledg*, are no more to him, than what they are in themselves, *slipperey vanities, fading* and *perishing pleasures.* He reckons his best fortune shipwrackt, if he should be tempted to spend the least time to pursue them for their own sakes; For a man to be rich in Knowledg, is to be rich in all things. Riches can bring no Light, or profit to, but fetches a luster from the soul, when yoked with *Learning* and *Knowledg*. *Have you a thousand Acres of Land, he that prises Learning, scoffs at it, he can embrace the World and account it his own, and if it will not be so, he cares not.* For as *Cato* saies, *A man of great Knowledg, cannot be poor; and that as in Warre, Iron is to be preferred before Gold, so is Knowledg before Riches.* These are the true Riches which cannot be taken from me, which are situate from the fingers of the greedy Plunderer; The evil fate of cloudy times, cannot make me compound for these Riches within, nor can the Sequesterer deprive me of a thought, they are beyond his reach; The freedom of my soul hath a

Hermes.

Pythagoras.

Solon.

Ld Montague. Esq.

Charter

Charter to uphold it, that envy it self cannot touch nor break. I can traffick for Knowledg, in the midst of fiery combustions and perturbations, and no Cannon can reach me; I can sit in a contemplative Cabin, and no Martial Alarme can disturbe me; These Riches cannot be decimated; that's my happiness, saies a noble mind thus loaden; I can hide the greatest Treasures in the world, and yet carry them with me, and not a burden, more then the feathers of a Bird, or leaves of Trees are. *Give me* (saies one) *that which will not put me to the charge of portage to carry, though I travell the world over.* The more a man hath of *Learning* and *Knowledg*, the less burden they are to him: Nay, these take away all burdens, and make such burdens as will stick, rather to hang ready for shaking off, than to fix fast, as *Paul* did the Viper. *Bias* the Philosopher, when his Countrey was invaded, and all fled away with their richest Moveables, he being demanded why he did not follow the example, and secure his choicest things: answered, *I can carry them about me, I have nothing of worth but what I cannot part withall.* And *Val. Maximus* saies, *He bears them in his breast, not to be seen by the eye, nor toucht by mortal hands.* For indeed, experience tells us, there's no true content can be expected from the large confluence of a full estate, when adverse fortune appeares; but a mind steer'd with *Wisdom*, accomplished by the best meanes, *Learning* and *Knowledg*, teaches the soul to stand steddy in the greatest stormes and vicissitudes here below. The vast hazards to fetch Merchandize, storming the curled waves, bending under the violence of Herecan's, are testimonies produceable, that there's no less hazzard than lise it self, which is above the worth of what's adventur'd for; And, when they have rifled the Treasures of the *Indies*, *uncertain Riches*. Nor can such hazardous adventures bring any thing, which have escaped the painfull searches of former industry: *But those* (saies One) *that flies over the flowery field of Learning, are mounted upon the wings of sublimar enquiries, and come home loaden with the Nectar of Knowledg, brim'd with inseparable Riches.* For, if a man lose all he hath of the world, yet hath he left him that which is better than all he could ever lose; and, it's no ill management of our losses, if we choose, with the Philosopher, rather to be thankfull

Whitlocks Essa.

St Rich Tempest. Meditations.

for what is left us, then repine at what escapes us. *Dionysius* the Tyrant, demanding the reason why Philosophers frequented Kings Counsels, and rich mens Houses, was thus answered by *Aristippus*: *Quoniam Philosophi norunt quibus egeant, divites nesciunt.* They know what they want, rich men don't.

I too much doubt, many that are *rich*, had rather be so, than *Learned*; And as One in another case saies, so say I: *His voice is, hang Learning, give me twelve-pence; I love to read my summes writ upon my bags, rather than think there's any value in Knowledg bound up in Books; I had rather be bound seaven years to the first, than trouble my brain a day with the last: I love to work in these silver Mines, though I be condemn'd to be a slave all my daies, my Children shall be Merchants, hang Learning; to be compass'd about with my best friends at a feast of my own cost, is as bad as the torments of hell; I laugh to think what fools those Kings and Emperours were, that made so much of Scholars and Philosopers, as to give away their riches upon such slaves to Learning.* Oh! thou miserable soul, from whence cam'st thou, from Hell? Canst thou have any true content or pleasure, like to those of *Learning* and Knowledg? Thou sordid Mole, that digst underground to find Hell, doest thou know how nigh thou art the Precincts of it? 'Twere thy happiness, if thou didst know the misery in thy full enjoyments; Unless thou hadst a heart to use them to their appointed end, thou dig'st in the earth to undermine thy self; thy bags will take fire by some flash from Hell, and then thou art blown up bags and all; when death comes with a *Habeas corpus*, and sets a *ne plus ultra* to thy miserable life, what wouldst thou then give to learn the Knowledg of God, thy self, or thy sad condition? Oh then, that thou hadst known and learn't to be wiser! 'Twas a sharp Epitaph given to such a Miser, as suits our present disposition.

Camd. Remains.

Here lies ten i'th hundred fast ram'd,
'Tis a hundred to ten but his soul is damn'd.

Is there any pleasure will hold comparison with this pleasan

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fruit of our labour and ſtudy? If any be, theſe are the *utile* and *dule*, the *profit* and *pleaſure*; theſe are the conſtant hand-maids of *Learning* and *Knowledg*; Theſe are the Honey and Honey-comb; and if ſo, then the *Knowledg* of *God*, muſt needs be ſweeter than both. If the one be poſitively and comparatively ſweet, the other muſt needs be ſuperlatively ſo. If it be ſuch a ſottiſh thing to want Knowledg, if ſuch a brand of bruitiſhneſs and ſavage barbariſme to be ignorant, What muſt it then be to be *Learned*, *Knowing*, and *Wiſe?* the firſt may well be as a fool to ſet off the two laſt. I remember a notable example, to prove that the wiſeſt men found ſweetneſs and pleaſure in theſe things: *Antigonus*, King of *Macedon* finding *Cleanthes* alwaies turning the Mill-ſtone, *I turn it* (ſaies he) *to get my living, but forſake not Philoſophy for all that*; For, the ſame hand which turned the Stone, wrote of the nature of God, and the Heavens. Now I ſay, if ſo pleaſant to ſuch as were poor, and ſtole *Knowledg* and *Learning* from the extremity of time, how much more delightfull and eaſie to them who may better make it their recreation, by reaſon of outward conveniencies? for certainly, moſt mens minds are cruſht in a time of adverſity. French Acad.

Is there any which ſeeks after Honour, let them tell me if the trueſt Honour be not enveloped in this rich Mantle of *Learning* and *Knowledg*: and that alſo the greateſt Honour, in that it appeares God himſelf is the Grand teacher of *Wiſdom* and *Knowledg*; Theſe are the very Loadſtones and Attractives of all Honour; Theſe are they which Aggrandize a mans acceptation, to the moſt wiſe with great affection and courteſie; His worth is perpetuated with the remembrance of Honour, when his duſt is offenſive; The beauty and luſter that *Learning* and *Knowledg* ſets upon him that enjoys them, are their natural Eſcutcheons. He that is thus qualified, is honoured at home, in the City where he lives, beloved by his Countrey, and is indeed the Honour of it. It's better to be envied for thy Parts above others, than pitied and laught at for thy ignorance. This Priviledges his acceſs to ſtrangers, honours him in a forrein Nation, makes his Name ſurvive his life; The want of theſe (neceſſary ſet-offs) ſo diſ-robes and unmans us, that we are to be only accounted things of ſcoff and pity. To The Honour of Learning above all other Honours in the world.

be well ſeaſoned with *Learning*, *Knowledg*, and *Wiſdom*, perfumes our ſociety; To blazon a rich goale of many deſcents, what honour is that to the ſtudy of the univerſall frame of nature? Is it like to the honour of either, of natural Philoſophy that teaches what things are, or moral Philoſophy, to know how to uſe and improve them? Nay, *Learning* and *Knowledg* teaches how to mannage the honour it attracts, whereas ignorance when it hath ſurreptitiouſly ſnacht at honour, cannot weild it for want of the former; And it's pity any ſhould know what 'tis to have honour, that hath not *Knowledg* and *Learning* to uſe it. *Knowledg and Learning* (ſaies One) *are Endowments and Honours greater than Nobleneſs of birth, or eſtate; Careleſs Heirs may darken the two laſt, but Immortal Honour attends the firſt, making a man like God.* We may gueſs at it a little by what honour is added to the Poſſeſſors of *Learning* and *Knowledg* even by ignorance it ſelf, becauſe they carry a ſtamp of Authority in the countenante even of young men, when gray hairs, and a vicious converſation dwarfs gravity it ſelf. *It's not gravity in countenance* (ſaies *Cato*) *that carries authority in the front, or contracts reſpect in the rear, but a life ſteer'd according to the true end of our being: and to ſuch ſaies the Philoſopher, age, which in it ſelf is grievous, yet by Knowledg and contemplation, they rather grow than grieve; for that their minds receive ſap and nouriſhment whileſt their bodies peele away.* For what is it, I pray tell me, that *Caſar* ſtands on Record ſo much, as for *Learning*? ſo *Homer*, all the Royal Philoſophers, and thouſands that can now be only reverenced in their Graves: their thoughts are as perfumes to ſtudy. This it was that carved *Trajans* Name upon the wall, with the Character of *Parietaria* Walflower, for of all the Emperours that reigned, he was the moſt renouned for *Learning* and *Arts*. And it's recorded with no ſmall honour to the feminine ſex, and well may be alſo exemplary, that *Cornelia* was ſo Learned, that ſhe taught her two Sons the Latin Eloquence, ſo that *Cicero* admired her. *Eudoxia Theodoſius* Empreſs wrote Learned Poems, and one concerning Chriſt was accounted ſingular. *Ariſtippus* was taught Philoſophy by his Mother *Aretia*: and *Zenobia*, Queen of the *Palmirians* inſtructed her Sonne in *Greek*, *Latin*, and *Ægyptian* Tongues, and penn'd an Epitome of

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the Esterne Stories. And if we descend to our Times, many like Examples might be introduc't: I only light on the Lady *Gray*, who was skil'd in the *Latin*, *Greek*, and *Hebrew*. May not these few, indeed of many, revive the footsteps of that Masculine word which our Predecessors left us, as paths for succeeding ages to tread in. Now to leave this part of our Discourse, who will not conclude it of the greatest advantage and Honour in the world, for men to be fitted for the service of their Countrey: which in the next place falls in to be considered.

Mr *Torshel.* Glory of Wom.

That Learning and Knowledg makes wise, and only fit for publick affairs in City or Common-wealth.

Is it sweet, pleasant, profitable, and honourable, by *Learning* to govern our selves in all affairs, vicissitudes, exigencies and straights? How much then will Knowledg guide us to the government of others, which is no less profitable, honourable, *&c.* *Learning* and *Knowledg* are the very essence of Magistracy, and the countenance of Authority and Majesty. It is of great advantage and benefit to a Nation, to have fit supporters for the Fabrick of a Town, City, or Common-wealth. Wise and Learned men are the surest stakes in the hedg of a Nation or City: they are the best conservaters of our Liberties; the hinges [on which the welfare, peace and happiness hang; the best publique good, and only Common-wealths men. These qualifications meeting with a true and brave mind, can conquer men, and with the Bazilisk, kill envy with a look; *Knowledg* and *Learning* are the guards of a City; if commanded by wise and Learned men; are the gates of a Town, that by disorder it may not thrust it self out, the Bulworks of a Nation. Learned men are the only well Orderers of Kingdoms, Provinces, and Cities, in the constitution of a safe Government, by establishing good and safe Laws, which accordingly are instituted and mannaged, as the Agents are fitted *with Learning and Knowledg*. For saies one, *If they be illuminated by Learning, they have certain anticipate notions of Religion, Policy, and Morality, which preserveth, and refrain them from all ruinous and peremptory errors and excesses, whispering in their ears when Counsellors cannot; They also proceed upon safe grounds and substantial Principles, which men only of experience, cannot so well direct unto; seeing dangers afar off, and repulsing them betimes, whereas men of experience see things at hand, seeing only*

Ld *Bacon* Advancement.

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that which is ready to fall upon them, and truſt to the agility of their Wit (upon the very point of danger) to ward and avoid them. And Who ſo (ſaies *Seneca*) *thus cometh to hold the Helm, will find eaſie acceſs to the moſt knotty Parts of Government*; Weild it with Honour, whilſt others fitted only by long experience, though at laſt they attain to ſit at the Helme of Government, and ſteer it well, yet is to the great damage of the State: as much, as a young Chirurgion is forced for lack of Knowledg in ſome extraordinary cure, to torment the Patient with more pain, than could be expected from a more experienced Doctor in that faculty. *Experience doth much* (ſaies One) *but it is too full of ſcars and wounds, and is bought with gray hairs and danger.* Hence the *Perſians* Elected none to rule amongſt them as King, unleſs he were a great Philoſopher; And this advantage accrues to one Learned above experience and knowledg only, in that our Scholar and knowing States-man, having laid his fame upon the eminency of Learning, early practiſing on leſſer matters, which by degrees compleats his aſcention, gradually ſignalizing his publick acceptance, (which courts him daily) and ſo by Learning and experience, is better compleated for publique imployments, then the latter of the two is able to perform alone. And One producing ſome examples of wiſe Governours, lights on *Moſes*, one whom God chooſes to a great charge of Government, who it ſeems could not be better fitted, than by attaining to know ſomewhat of all thoſe Sciencies that was in requeſt amongſt the *Ægyptians*: and there be Learned *Areth. Geom. Muſic.* and all other great Sciencies of Phyloſophy in the Hyeroglipliks. Pray who is it which ſtands on Record for good Government, but ſuch as were great Scholars? And as Ld *Bacon* well ſaies: *It's almoſt without inſtance, that ever any Government was diſaſterous, that fell into the hands of Learned Governours.* And it's very obſervable, that the Ages which paſſed from *Domitians* death to the Reign of *Commodus*, was a ſucceſſion of ſix Princes, all Learned and choice Favourers and Advancers of it: and thoſe times wherein they lived, the moſt flouriſhing that ever *Rome* ſaw, which was then the Module and Epitomy of Government in the world. So that in this continued ſequence of ſix Princes, a man may ſee the happy fruits of *Learning* in Authority, painted

Cornwallis Eſſa.

Cauſſin. H. Court.

Adv. Learning.

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to the life, upon the greateſt Tables of the world. And ſuch ſaies, the general counſels, plots, and modelling of affairs, come beſt from thoſe that are Learned. It was ſaid of *Democritus*, that for his *Learning*, *Knowledg*, and *Wiſdom*, he was ſent to *Abdera* in *Thrace*, to be the Law-maker or Recorder. And the Ld *Bacon* alluding to Empericks in Phyſick, concludes: *That it cannot but be a matter of doubtfull conſequence, when the Government muſt be at the diſpoſe of Emperick Stateſ-men.* And another ſaies, *That Sciences well managed, adde a marvellous luſter to out in Government.* *Ariſtotle* hits it, when he ſaies, *It's no ſmall utility which groweth to a Common-wealth by the ſapience of a Learned Governour.* And he miſſes not the mark, that ſaies, *He governs by gueſs, that's not a Philoſopher.* And me thinks, the Anſwer of *Themiſtocles* fits this part of my Diſcourſe fully: There were ſome that Ironically deſired him to play and ſing, *I cannot* (ſaies he) *fiddle, but* (which is the proper Orbe of a Learned man) *I can make a little City a great one.* Not much unlike *Tiberius*, who could ſteer the Senate with his eye. *They are unprofitable Citizens* (ſaies One) *which can contribute nothing to the good of a Common-wealth, or Ornament of a State, by their parts and Learning.* Innumerable Inſtances might be produc't in this behalf; The beſt Law-makers were the wiſeſt of men, as well as Scholars; all good Laws produc't from their care; others may ſteer the Helm, but they are the fitteſt to order it. How many perſons of no mean quality, have been coined out of the Schools of Philoſophy, to be Governours and Rulers of the vaſt Continent; And tell me, who ſtands upon record for good, but ſuch as *Learning* and *Knowledg* made wiſe and able to manage. If we do but read the Hiſtory of *Solon*, we need no Arguments but that example; he was a great Philoſopher, and no leſs Ruler; he aſcended gradually by his wiſdom, which ſhin'd in the eyes of all with a wonderfull clearneſs and brightneſs: and the *Grecian* Army being commanded by *Cliſthenes* the *Athenian*, *Solon* muſt be ſent for his Counſellor: He it was, that by his wiſe advice quieted the hot diſputes of ſeveral ſections and parties, in the City *Cirrha*; For, *Solon* was looked upon by the diſcreeteſt, as the only man fit to command them, whom they intreated to take into his cuſtody his Helm of the Common-wealth: He became both a Law-giver, and a Law-

Ld *Bacon* Eſſa

Burtons Mel.

Cauſſ. H. Court. *Cornwallis* Eſſa.

Methode for Sciences.

Stanly Hiſto. of Philoſophy.

maker at once; he rul'd so well, and became so great a happiness to the Common-wealth, as a Proverb ensued, and was often repeated; *Equality breeds no strife.* And some say, this Oracle was received by *Solon* from *Apollo*:

Sit at the Helm of State, their Pilot be,
The Common wealth's glad to be steerd by thee.

What excellent Laws were made by him, every Nation, Province, and City, to this day experiences; they are so good that they need no other Name to know them by, but *Solon.*

Il'e dismiss this Discourse with the Example of *Xenophon*, who by his Learning and wise conduct of Affairs, gave life to the bleeding condition of himself and followers, with one of the most notable Examples of valour that ever was yet read of in the world; testifying, that *Learning* and *Knowledg* fits for Government, as well of Armies, as Cities; Martial affairs being sharp and quick, require a wit and headpiece proportionable. This *Xenophon* was a *Socratick* Philosopher of *Athens*, a young man, yet aged with Wisdom; his first assay of valour was in the *Peloponnesian* Warre, betwixt the *Lacedamonians* and *Athenians*, where seeing his Master *Socrates* dismounted from his Horse, and fighting on foot, takes him upon his shoulders, and carries him many furlongs, till the enemy left the pursuit. He goes with *Cyrus* into *Asia*, in his expedition against *Artaxerxes*, he was never in Arms before, nor had seen the Warres; and now went only as volunteer for the company of *Proxenus*, betwixt whom there was knit a Gordian knot of friendship. *Cyrus* their General being slain, a message comes by the mouth of *Falinus* to the Grecian Army, (now a prey to their enemies, being but an inconsiderable few in the midst of *Persia*, many miles from their Countrey) *That they would deliver themselves up into the Kings mercy*; (One would take it for a good message in such a condition.) Now before a publick answer was returned, divers of the Army had discoursed with the Messenger *Falinus*, and amongst the rest *Xenophon* speaks: *Falinus, we have but these two things now left, our Arms and Virtue; to yeeld up the first, stifles the last. Falinus* scornfully replies,

Stauly Philos. *Montagnes* Essa. Ld Bac. Adv.

replies, *If my judgment deceives me not, you are (young Gentleman,) an* Athenian, *and study Philosophy*, you speak indeed neatly; but build not on such airy speculations, as to think Vertue can stand against the Kings Authority; But, as one of my Authors saies, This was the scorn, the wonder follows. This young Philosopher now displaies his Parts, Wisdom, and Valour, for the Honour of his Countrey, and discourse of the World; in saving the *Grecian* Army from the gulfe of ruin: when no hopes seem'd to remain; he made way for their safety, and the overthrow of the *Persian* Monarchy, which afterward *Jason* the *Thessalian* design'd; *Agesilaus* the *Spartan* commenc't; and *Alexander* the *Macedonian* pursued, till victor; and all by the means of this young Scholar: For, with an Army of ten thousand foot, he wades through *Persia* to *Greece*, fording fifty Rivers, and usher'd his well ordered few with so great skill, that he arrived to his own Countrey with safety, through the daily opposition of an hundred thousand enemies; yet never disordered with any skirmish, though he had many sharpe ones, besides Mutinies. Ld *Bacon.*

Divers Stratagems in Warre, have produced much honour to the Learned Authors, and with great success; take only one in short. *Periene* being besieged, *Bias* the Philosoper being beset in the siege, orders two very fat Mules to be sent out of the City: *Cresus* wondering at their plenty, desires Peace by a Messenger, which *Bias* hearing, did against his coming to the City, order great heaps of Sand to be made, and covered with Wheat: when information comes to the besiegers of their great abundance, they had their own termes accomplished. And what hath been said of *Xenophon*, might be almost paraleli'd with *Epaminondas* the *Theban*, who abated the power of *Sparta*. The wonderfull Engines of defence and offence, to the great advantage of Armies and Cities, produced only by the power of of Learning, I leave to their proper places to be spoken of. These already hinted, with many other, were raised to the highest pitch of Fortune, through their brave aspiring minds stirr'd up through the Knowledg and Study of Philosophy. These were taken from the Schools of Philosophy, and being as it were minted out of the rubbish of the world, received the stamp of Honour, as a due debt to their *Learning* and *Wisdom*. *Stanly* Philosophy.

The Evils which *Learning* and *Knowledg* prevent.

Let us now turn about, and as we have seen the Advantages of *Learning* and *Knowledg*; Their Worth above all things; their Pleasure, Profit, Honour, *&c.* you may set their opposites to them, and thereby judg of the several Inconveniencies and Discomodities in the want of them; they will fall in of themselves, as necessary Consequences;. I'le only touch at that, which is the great enemy to all good; the nursery and store-house of wickedness; the retarder and pull-backs of all kind of Virtue; the great Antagonists of *Learning* and *Knowledg*, this Monster, *Idleness*: The very lethargy of the mind; no man that's troubled with this epidemicall disease, can stirre a foot for it; nor make any progress towards any noble design; it's the sluce to let in all wickedness and vice: But the study of *Sciences*, the desire of *Learning* and *Knowledg*, rouses up the mind, and enervates this fosterer of Ignorance and Error, which if nourished stifles all the Heroick actions of the mind: for without the study and search after Knowledg, the mind is sick: Now a man cannot be idle, that is richly lin'd with *Learning* and *Knowledg*; there's no room to slow idleness, where the mind is full fraught with the merchandize of Knowledg; for, he is alwaies at work with contemplative thoughts, which are the souls life; and true Knowledg, sets the soul at work, to think on that which is good; and the will embraces it; else our thoughts may be flagitious and wicked: To converse with our selves in our studies, and private retirements, is better company and society, than I see by most now adaies frequented. *Cicero* tells us, *That idleness is the cause why the body and mind languish, and that to do nothing, is to do ill.* The *Romanes* taught not their Children any thing which was to be learn't sitting They are a brood of mischeifs that are hatcht with sitting idle. The *Romanes* also enacted, that none should go about the City, but such as carried the badge of his Trade; so that when one had earnest occasion to dispatch a Letter three daies Journey from the City, he found none so idle as to be his servant: Was not here a great evil cozen'd? *Plato* describes it as a Maxim for the health of our minds; For saies he, *The Doctrine of Learning and Knowledg, is the safegnard of the soul, and certainly the mind must needs wither away, if not prun'd and sometimes lopt*: It will rust without use. No Pilot exerciseth his Office standing still; When once mens minds have

have a taste of the sweet fruits of *Learning* and *Knowledg*, they never delight in other company, but such as may advantage their desires in Knowledg. What are deboist courses, but the proper branches of Idleness? Knowledg is the *Bezar*, the only cordial to the mind, in the deepest Melancholy: It's the best guard of safety in a field, to be alwaies in motion; Skipping from bough to bough, preserves the life of the poor Bird: whilest the lazy and careless seare, courts destruction, and as surely embraces it. *Idleness is the grave of living men,* saies the Philosopher, *and that a man is twice buried; in the body, and sloth; and a man that passeth the one part of his life without profit, ought to have the rest of his life taken from him.* And still I say, and with it conclude, that there's nothing fortifies the mind against all vices, as Errors, Ignorance, *&c.* in particular; and against Idleness in general, but *Learning* and *Knowledg*. *Plato.*

Now in that I have placed diversity and variety of studies, in this Catalogue of Books; I will crave leave a little to speak somewhat of most; pointing as well to the particular studies, as generally what they are: not aiming so much to direct how, as what to use; That if Books be the Spectacles we see through to all Learning, let's then use them so; branch them forth, and spread their Knowledg, by discovering the benefits and advantages of each sect. For, if I mistake not, it's the counsell of a wise man, and great Counsellor of this Nation, rather to embrace and follow a general Knowledg, than be confin'd to any particular: and there seems no small reason for it. For, one who retains the Elements of all Knowledg, though but weakly, yet shall be fit for discourse in what company soever: but to be confin'd to an exact sight of our Knowledg, puts him out of that element, wherein he is only exquisite: he must then vaile to others discourse, and so keep consort with silence. *There was never any Art yet* (saies One) *that could fasten me to her service, for to know them otherwise than superficially,* was more than he intended to do; he would not earn them so dearly, as to tie the mind to one thing; for, by this her best power is taken away; for that her power is limited, which would walk universally, if she had her own will. It's injustice, saies another, to fetter a mans spirit to any fixed labours. *Cornwallis Esss.*

Hall. Ess. For what I see not at first view, I shall less see (saies L.d Montague) if I opinionate to it. The Apostle Paul seems to be the File-leader, when he bids *Try all things, and hold fast that which is good.* Therefore in reading Books, One said, *He had a skipping wit, for if one Book* (saies he) *seems tedious, I take another,* and so I am not weary with doing nothing, nor with too much poreing on one Subject; which is not to do less than to dull our minds, and never suffer them to be relieved, but tired and jaded out like Hacknies, with continuance. Diversity of study, is found by most Scholars to be a great refreshing and nourishment to the mind, as well as variety of meats provoke the appetite to a fresh desire, when it may be one bit of another already tasted, will not down.

La Rouzague Essa.

The study of the Bible above all Books.

Now in this diversity of Books, I must still keep touch with my duty in setting the Book of God above all; This we are all bound to, as the most serious and necessary: It pleads for it self against all gainsayers; The most considerate know so; and that it will at the great Day, plead against such as neglect or contemn it. There are here all sorts of Philosophy, as well as variety of History, *&c.* So, that if any be weary with the Children of *Israel*, and loath this sweet Manna of Heavenly Knowledg of God in Christ, or in his creatures, there be all the Sciences sublimely comprehended in it. This sacred *Verbum Dei*, will teach us the true keeping of those Account-Books of our consciences, which one day must be open'd, when our Shop-Books are burnt. *Charles* the Great, used to set his Crown upon the Bible, concluding, that *Piety was the best Policy.* All studies that are stoln from this, though good in themselves, yet are in their issues bad, unless necessary, according to the Rules of Christian Prudence and Wisdom; to which I leave every one, as his own guide. A Divine said well to this purpose: *If the Word be our Counsellor all day, it will be our Comforter at night.* To step aside, and make it our only business, to take up the *golden Apple* of *Atalanta*; chiefly studying moral Knowledg; the Divine Race may be frustrated, and the Goale lost. It was holy *Luther*, that said, *Odi ego meos libros*, &c. He wish't his own Books lost, fearing they would hinder him of his time, which he thought two little, to imploy in reading the Sacred Scriptures; This is the guide to the

Mr Clarke Examp.

Mr Church.

M. Clarke Lives, first part.

the deep secrets of God, and as short a cut to that *de arte cardu*. By this a man is taught to know God, and that well relished, will the sooner bring us to the true Knowledg of our selves. Though *David* had good Counsellors, yet saies he, *Thy Psal 119 24.*
Testimonies are my delight, and the men of my counsell. We are taught by this, our duty to God, and demeanour towards men; all the duties which we are indebted one towards another, are plentifully treasured up in this Book of our Instruction. To read what *David* saies of Gods Word, is enough to make us deeply affected with the study of it; *The Law of God* *Psal 19.*
(saies he) *is perfect; Converts the soul; his Testimonies sure, makes wise the simple, rejoyces the heart; pure, enlightning the eyes; true and righteous; They are my Meditation day and night, a light unto my feet, and Lanthorn to my paths*, &c. Next to this sacred Book, are the infinite labours of Gods Servants to be valued, and prized; as Index's to find out the obscure parts of it; I have already glanced at them before, and therefore come now to the Advantages and Use of Moral Studies, beginning first with

History: which I may well say is *Speculum mundi*: to praise the use of it, were in a manner to dispraise it; advancing it, would but clip its own wings, which is able to make it soare above the highest commendations. I would only, with a few chips of my own, strew the way to the profits of this study; and drive them home with more solid perswasions of wise men. The usual encomiums of that *center of Eloquence*, and others, are no whit pigmied by my refusing them; I think (as many others wiser than I can express) that History is the best Prospect into Humane affairs, a thing which consociates the remotest Regions; by which we may, as it were, be seated free from danger, yet be fully acquainted with all the *ruptures, perturbations, tumults, changes, actions* and *transactions*, of all *Nations, Kingdoms*, and *Empires* in the world; which many Millions have engaged their lives in. It's grand discretion, to learn to beware by others Examples. In History are many Examples of Virtues, as Copies drawn for our imitation; as baits to allure us; And alas! no few of vice, as Sea-marks to warn us; as a glass to shew us the ugly deformity of sinne. For, they say, Examples are more taking, than Precepts binding. The History. *Cicero.*

Law.

Law furnishes us with the last, and History with the first: according to *Seneca*:

Longum Iter per præcepta, breve & efficax per exempla.

Here Virtue survives our Persons, and wicked men may perhaps find it the truest Astrology to tell them their own fortunes. It was *Thales*, that said of *History*: *Nil mortem a vitâ differre*: because, the life of the deceased, hangs upon the remembrance of the living; else, to be *vicious*, and *virtuous* would be all one as to their Examples, if not transmitted to posterity. *La Bacon*

History: makes men wise and deliberate in their publick and private affairs; and indeed, wisdom got by experience, is very costly, and somewhat dangerous; it hazards a mans reputation, to pay any thing of it for the least part of wisdom. For as another saies well, Such as are studious in History, though young in Knowledg of affairs, have a very grand Aspect, and almost tell their experience in Knowledg, by their countenance. *Fr. Acad:* If that received Opinion be true; that *Vultus est Index animi*. But especially in the judicious deportment towards business, and men: You may read their minds by their eye, that card, and compass, which guides to the heart; *Ut ex pede Herculem*: Trace their fitness, for larger strides in more important affairs. One speaking of the accomplishments of the Gentry, saies, *Would you be enabled for company? no better medium than Knowledg in History*. And he that trod on the Theatre of History more than any other, could say, he never affected airy complements, which give only a sound to the ear, but never leave an impression behind them; a thing that *History* is not guilty of. *History* is that, which hath, as it were, reduced tradition into profitable Knowledg, tempers the mind, and formes it to a perfect shape and symmetry. We may by History reconcile the future and present tense: See *Asia* in *England*, travell the *Holy Land*; and go to the *Holy Warre* with Mr *Fuller*: See the *Grand Seignory* in the *Seraglio*, compass the world with *Drake*. Would you see the Warres and Actions of the Roman Empires? you may see them tread the stage again with less cost or hazard, than at first. You may by the study of *History* live in all Ages, see *Adam* in *Eden*, sail with *Noah* in the Ark, sit *Mr Brathwaits Nursery for the Gentry.*

and

and consult with *Julius Cæsar*, converse with *Seneca*, conferre with all the wise Philosophers; go to schoole at *Athens*, and with a free access hear all disputes; and much more from this study of *History*; which one well calls, *the worlds Recorder*: We cannot sure, deny that of the Sages, *That no wise man could be an experienc't Statist, that was not frequent in History.* And he is not otherwise to be accounted, than Learned and wise, who concludes: *Historians were his right hand, being* (saies he) *pleasant and easie, from whence may be drawn, wise sentences, rare examples, and as rich precepts.* One takes notice of *Apollo*, as a man...ot only Eloquent, but also much Learned in *History*. And a modern, and Divine Moralist, observes, *That to be acquainted with History, purchases more wisdom, than the strictest Rules of Policy, for that the first do furnish us with Instances as well as Rules; and as it were personates the Rule, drawing out more into full proportion, and lineaments. Again,* (saies he) *We are weaned from a childish effeminacy, and habituated by the reading of History*, to partake of what we most affect therein, training our minds to manlike actions, snatching us from the vanity of youth and corrupt society. *Socrates* tells us, that History best suits solid Headpieces; and therefore was *Cæsars* Comment, the bosome companion of King *Alphonsus*, and *T. Livy* in no less esteem; and that when exquisite Musick assaid to ravish his mind, he commands their absence, as a disturbance to the better content he resented in *Livy*; And I trow, there was good reason; for that this King of *Arragon*, and *Ferdinand* of *Sicily*, found the Physick which prov'd the life of their health, and health of their life; the first by reading *T. Livy*, the last from *Q. Curtius*, when all their physical doses could not effect the least change of their conditions towards their health. An Historian saies truly: One looks round about him, and sees things past, whereas a traveller in other studies, looks only forward to what he is a doing. For my own part, I account it with others, a usefull and beneficial study; A man needs not so much toil and beate his braines, as with other parts of Humane Knowledg, which shall not avail his cost and paines so much; Yet not to neglect other Studies; for this comes not up in account amongst Students, as a Sudy so full as others; if it be, it's

G. Ellis. Ld Montague. Mr Torshell. Mr Herle.

the easiest part of it, yet the most profitable, reckoning with what little paines it's to be purchased. Therefore with *Plato*, I think it best, when weary with other Studies, To sport thy self with reading of good Histories. *Chronologie* and *Topographie*, are the two eyes of *History*; *Geographicall Maps* (saies one) *should please any man.* But these I referre to their proper places, as part of the *Mathematicks*, let's now slide into the sweet and pleasant paths of

Mr *Leigh.* Learning. *Bartons* Mel.

Poetry.

Poetry and *Poesy* It's affirmed by some, that *Poets* were the first *Priests Prophets, Legislators, Politicians, Philosophers, Astronomers*, &c. in the world. Others, that *Homer* was the first and last of *Poets*; for that, having no Copy set him by any, yet hath left One unimitable by any, One admired by all; he was greatly valued by *Alexander*, who in the rich spoiles of *Darius*, ordered a Cabinet (there found) of great worth, for the preservation of *Homer*, saying: he was his best Adviser, and faithfull Counsellor he had, in his grand Affairs: doubtless, he was of great honour and estimation, that when *Constantinople* was fired, *Homer* (*writ in Letters of Gold*) shrunk under that general Martyrology of two Hundred Thousand Books. And *Alcibiades* requesting of a Scholar *Homers* Works, no sooner was answered, he had it not; but was replied by a box on the ear, for that, he thought as a Scholar, he could no more want it, than breath to live by. Another, he calls *Virgil the Prince of Poets*: And, *I. Scaliger*, was so much affected with *Poetry*, that he protested, *he had rather be the Author of twelve Verses in* Lucan, *or an* Ode in Horace, *than Emperour of* Germany. We find *Moses* giving thanks to *God* at the Red Sea, in this Language; and *David* composed many sweet and heavenly Hyms and Songs. A Learned Writer saies well; *That the Books of* Job, Psalms, *and* Moses *Song*, *are the best Pattern's of true Poesy.* 'Tis certain, that *Poetry* and *Poesy* are well called the luxury of Learning; and quintessence of wit: serving principally, to vent extraordinary affections; But I could wish all Poets followed these spiritual Patterns; For, that corrupt Subjects defraude Poetry of her due praise. Therefore saies One, Impious Poets make *Clio*, a *Thais*, *Helicon* a *Brothell house: and themselves contemptible.* Now as the Ancients chief Learning consisted in *Poetry*, so did they wisely improve that

La Montagne Essa.

Dr *Jackson.* Creed. Mr *Leigh* on Learning.

Talent

Talent of God to Sacred things; which indeed Adorned the use of it, commending it as lawfull; whereas, it seems now, so adulterated, as too many mens minds stand fixed to the imaginary part of wickedness; staining their souls, with contemplative vices; so strongly bent by their speculative lusts, that they only want occasions to turn them into practice; Many good wits, have abused their better parts, by sophisticating this Noble Institution; fitting it only to serve the Devil, by being a pandor to all sorts of lusts and filthy drollery; lardeing their Writings with fictions, providing more poison than wholesome aliment. That as One saies: *If the rich fame of Poetry, which hath been improved in frothy love Stories, and fantastical Chimera's, had been bestowed on some rare Ideas, they might have produc't extreme advantage to mankind.* But let's now turn to examine our actions, by the Royal Standerd of the

Mr Hall. Ess.

Law.

Law: which is only distributive Justice; and a constant and perpetual Will, to render every man his own right, and that that according to Law, grounded on reason; and of what use Justice is, to the well ordering of men in peace and safety, who knows it not? and that the due execution of the Law, is the life and soul of it. *God* himself was the first Institutor of Laws: and *Moses* proved a conscionable pleader in Gods behalf. Those Cities, saies *Plato*, in which are no severe Laws for punishment of sinne, are rather to be accounted forrests for monsters, than places habitable for men. The Laws of this Nation are branched into *Common*, *Statute*, *Civil*, and *Canon*. Something only of the first, and a little of the last.

The Grounds of the Common Laws of England (saies the famous Lawyer) *are beyond the limits of time, and not bounded in by any remembrance*: that the Laws which *W.* the Conqueror sware too: Were *Bonæ & approbatæ antiquæ Regni Leges*. And those comprehended in *Magna Charta*. That as no Jewel is comparable to Learning, so none more excellent than the Knowledg of the Law; and none so necessary for preserving of life and goods, as the Common Laws of *England*: and indeed, it is so much the more noble, in that none can be Lawyer to any good purpose, or as they ought to be, but such as are Scholars: and not so, but also of very profound understandings; acute apprehensions, and strong parts. The

Ld *Cooks* Ep. to Reports.

Law is the Touchſtone of truth. And it's will ſaid by One:
Mr Ney. *That moſt ſtudies are private, retired, the Law is publick for all.*
The firſt, fitted only for Univerſities, the other for Commonwealths; and therefore it is that the Civil Law calls the Counſellors and Interpreters of the Law, Honourable; to be free from publick charges, and to be wrote and ſent unto as perſons of ſpecial Worth and Dignity. Our Laws, ſaies Ld *Cooke*, ſeem dark and obſcure, but they cannot bear the burden of that Imputation, it rather falls on their Ignorance, that underſtand them not; You ſhall (ſaies he) never find any ſtrife ariſe about the *Law*, but through *Inſtruments*, *Conveyances*, and *Wills*, made by ignorant men; and as often with Acts of Parliament, overlaid with Proviſo's; And really, if a man ſhould ſpeak truth, and as much reaſon as the Law ſpeaks, there are none ſo great enemies to the Laws, as ſuch as deſire ſome liberty for their own advantage, which the Law denies; or ſuch, as having plotted ſome crimes againſt the Law, are afraid of the hammer and force of it; and ſuch like they are, that either through ignorance or malice, raiſe the duſt of an envious clamour; which at laſt will reverberate, and blow into their own eyes. *Reports* (ſaies the grave Reporter) *opens the windows*
L. Cooke. *of the Law, ſhewing the beauty of it, in the great reaſon it ſtands on; breaking the ſhell of difficult caſes, ſo that the kernell ſlips into ones hand.* And another very famous in the Law, ſaies: *Pleadings are the moſt honourable, laudable, and profitable things in the Law.* And this puts me in mind of an Antient cuſtom of the *Athenians* (which might happily flow from this Opinion:) They put their young Gentlemen, to preferring caſes in behalf of the people, or pleading for the poor; and this conſideration may mind our Gentry, and ſtirre them up more to ſtudy the *Law*; in that they may not only be great helps (like ſome good Ladies with their Phyſick) to their poor Neighbours and Tenants, againſt oppreſſion, (which the world cannot give more Honour) but alſo be able to keep themſelves ſafe in their Eſtates. To be well read in the *Law*, is the greateſt Ornament of a Gentleman. No Study more *Noble*, *Honourable*, and *Profitable*. Gentlemen are thereby fitted for any publick imployment (for which the Gentry ſeem wholly above all others to be born to) for their Countrey, if ſuddainly call'd

to

to it; and able to discharge it with publick *Honour* and *Credit*. It's recorded of the Bp of *Hereford*, that he was of a very profound Judgment in the Knowledg of the *Law*: *Which was* (saies a good Author) *both safety and solace to himself*. Without the Knowledg of it (in some measure) a Gentleman lies unguarded, and open to the assaults of every base mechanick and troublesome fellow; and it's the reason many Gentlemen are abused by their vassals, as blind men are led by their Boyes; and are tormented and wrack't, at the pleasure of such, whose eyes and ears they borrow: and to all such as are pestilent in this case, I wish that Law might take hold; That all that commenced any Actions, left a considerable Summe of Moneys in the Kings Exchequer, and to forseit it, if it appeared, they had no just cause for what they did. We find (indeed) *Zenas* to be a godly Lawyer, though now it seems a solecisme in Reason, which the bad practice of some hath made too great a Paradox to all. I durst almost distinguish, that he may be a godly man, that's not a godly Lawyer; but that touches not the Nobleness of the Science; the *Law*, is good and just: few follow it so, or according to conscience; the Name of it is enough to cast the scales, and be a general conviction to all. To say this is Law, is a word big enough to stop gainsayers. *And he that wresteth any text*, (saith a good Expositor) against his genuin sense, though to confirm a truth, doth against distributive Justice: which is to give every one his own. But I shall come short on brevity, if I treat so long on the Common Law, as to forget

Charles the 9. *France.*

Tit. 3. 13.

La Cooke.

The Civil Law: whose body is thus epitomized. *Hurt no body, live honestly, and give every man his due.* The *Civil Law* was the Starre that led the wisest in the Roman Empire, to the due Government of that mighty Empire. And doubtless, the great success of that Monarchy, must a little reflect on their *Laws*, as the *primum mobile* of their great Fortune. It's a *wise man*, that saies, though other Nations have their peculiar Laws, yet beyond the Seas, no Law is accounted of, or used, but the *Civil Law*; none suffered to plead in their Courts, or sit as Judges, but Suden's in that faculty. And it's a study fit to be looked into, though not here practised. But

Civil Law.

His Excellency of the Civil Law.

let us now ſuffer our ſelves to mind our health, and look into the practice of

Phyſick. *Phyſick.* It cannot be of ill reflection to the Doctors of this Profeſſion, if on the front I place *Luke* as a man taken notice of, for a godly Phyſician; and if we aſcend from the leſſer to the greater, it's a glory that Chriſt is compared to a good Phyſician; and indeed was a gracious, and is ſtill to ſoul, as well as then to the body. *Phyſick*, ſaies One, is a Noble Art, and according to the Poets, deſcended of a generous Race; bringing in *Apollo* as the chief grace of Medicin, and *Eſculapius* his Sonne, who was a *God* and Profeſſor of Phyſick. *Mithridates* King of *Pontus*, was famous for *Phyſick*, and was the firſt compounder of Mithridate, which retains its Name from him. He was very Learned, and could through his Knowledg of twenty Languages, anſwer all Ambaſſadours in their own tongue. It muſt needs be a Noble Science, that's of ſo general a uſe to mankind; To ſee a well cut Herball, flouriſhing with all ſorts of forreign and Domeſtick Plants, Flowers, Herbs: with the Virtues of each Vegetable, all which demonſtrate the uſefulneſs of this Art. Of what eſteem ought ſuch to be had, that with *Galen* or *Hippocrates*, dead many years, yet ſtand alive to this day by their Learned Parts and Knowledg in Myſteries of this Art; and the great diſcoveries of thoſe greater ſecrets contained in the Myſteries of God in Nature.

Alchimy and Chymiſtry. There are many Branches which flow from this, as the general; many Rivers fall into this One of Phyſick; as *diſtillation*, *Alchimy*, *Chymiſtry*, &c. The two laſt being very delectable, and profitable as well as the former: though ſuch as know them not, cannot ſay ſo: and no wonder, if ignorance be the judg. There goes a good Story, which reflects on *Alchimy* and *Chimiſtry*, it's the Fable of *Æſops* Husbandman, who dying, bequeath'd to his Sonne a vaſt Treaſure of Gold, hid in his Vineyard; but the abſolute place whereabout it lay, he forgot: The Sonne diligently ſearcheth, turning over every place throughout the Vineyard, but finds nothing worthy of his vaſt toyl; yet as we ſay, It's an ill wind blows no body good; for, it proved of great good to the Vines, in a plentifull Harveſt the year following. So, ſaies my Author,

The

The search for Gold, procures much advantage in fruitfull experiments, both of nature, and to the great use of mankind. L. Bac. Adv.
And, it cannot swarve from reason, for that, though they make no Gold in Specie, yet virtually they get even the Philosophers Stone, which turns all into the golden Experiments, of incomparable value; for who reckons not extractions of *Oyl, Sand, Salt, Spirits, Stones,* &c. of great use, the separation and alteration of Mettals, *&c.* of great advantage? They are not few, but as well many, as rare Experiments, which might be produc't as the natural and proper effects of these occult Mysteries. But I cannot stay any longer from the Delectable Sweets, that are found in this Hive of the

Mathematicks: Which saies One, *are most accurate and profitable studies.* And Ld *Bacon* saies, *They make men wise and subtile.* And to their Honour, *Abraham* was a famous teacher of them, amongst the *Caldeans*; and *Alexander* as good a Scholar. Many Princes and great men, are upon record for their diligent search into this Noble Study: which one properly calls, *Rich Gemms.* What more pleasing study than the Mathematicks (saies One?) A thing he much delighted in himself. And Mr *Diggs* saies, *Credo mihi extingui dulce erit Mathematicarum artium studio.* I could live and die in these Studies; they are above the childish bables of Riches. *Democritus* Juniour observes, that *Orontius* the *Mathematician*, wondered so much at *Archimedes*, that he breaks forth calling him *Divinum & homine majorem. Seth*, who lived in the first age of the world, is said to have been skil'd in the *Mathematicks*. It's somewhat prity that's said of *Aristippus*: whom, the adverse fortune of a stormy wind, and roaring Sea vomited out of the Ship, upon the banks of a forreign Countrey (who was you must think in great straits, to know whether his destiny was worse or better, than if a favourable Sea had given a quick and suddainer death), by sending him to the bottom, than to fall into the hands of wild Beasts, or savage men) whilst thus tortur'd with fear in his mind, he spies some *Mathematical* Figures drawn on the sandy Banks, (as the Antients then did use to do) suddainly he breaks forth: *Salva inquit res est, amici, hominum vestigia conspicio.* Concluding, there

Mathematicks. Mr Leigh.

Mr Hall Essa. Burtons Mel.

Burton.

there must be some City nigh for their comfort: that those marks were the steps of more civility, than they could have expected from so barbarous and silent a Coast. The Emperour *Charles* the fifth, was a great Studient in the *Mathematicks*, and sate close at it in his Tent, in the midst of his Army. There is a very remarkable Story, recorded of the *Delians*: who being much infected with the Pest, consulted with the Oracle of *Apollo*, and had this answer; that it should cease when they doubled their Altar, which was of a *Cubick* Figure. And you may at large read their endeavours, which effects produc't not their desires: Wherefore again they repair to the Oracle: the answer was, They had not yet doubled their Cube, which their ignorance could not teach them: so they repair for advice in this great strait to *Plato* the Philosopher, who returns them this answer: *The Gods derided the Greeks, for the neglect of Philosophy and Learning*; Yet would he be willing to serve them, and did double the Cube, and banished the Plague. Other admirable effects, I find as the natural Children of this Knowledg: which I referre to the proper places of the Mathematicks. It's a Sudy, of late much engrossed by many in these parts, as well as other places of the Nation: and that it's somewhat kept under, for the want of variety of Books, which because of some small Knowledg, I have in some parts of them, I have inserted at large, whatever Books have come to my Knowledg; and shall reduce more to the obedience of this Catalogue, as they come either out, or to my Knowledg. Let us now see it in the Branches of it: and if we would keep our Accounts right, we must begin first with

M. *Stanly* Hist. of Philosophy.

Arithmetick. M. *Leigh.* Learning.

Arithmetick, which *Pythagoras* is noysed to have reduced into an Art. *Est Doctrina bene numerandi*, saies One: Most parts of the Mathematicks hangs upon *Arithmetick*. It's as generally known to be profitable and usefull, as no less delightfull; for, having tasted considerably of this Science, I can therefore say its both. By this you may, *ex ungue leonem*, proportion the whole body. By this (as One observes) from a little part, you may know the Dimensions of *Domitians Amphitheatre*, and vary the twenty four Letters, into more words than the world can contain. Here, by the Knowledg

Bart. Mel.

of

of the square and Cubick root (suppose it as small as imaginable) you may find the number of the sandy Mass, if even, the world were nothing else; if you know but the number contain'd in that small Cube. So for *Algebra*, which is a part of it, of which One saies: Nothing can be more *delicious to the mind, more bewitching and raviſhing, abſtruce and recondite*; Yet so facile, as it swells it up to a perfect delight. Upon this hangs the Invention of

Geometry. By the *Ægyptians*, which when *Nile* broke down their hedges of distinction, they were forced to this excellent Art of measuring Land. *Thales* of *Melita*, first brought it from thence to *Greece*; *Since Arithmetica Geometria ſubſiſtere non poteſt*, saies *P. Ramus*. It's said to be *Ars omnium ſine controverſia certiſſima*, the most sure of all Arts. And therefore it was that *Plato* wrote on his Study door: *Let none ignorant of this Art enter here.* He that shall see (saies One) the Geometricall Tower of *Garſenda* at *Bollogne* in *Italy*: the Steeple and Clock at *Strasburgh*, will ever after admire Geometry; Or that Engine of *Archimedes*, able to remove the Globe from *Atlas* shoulders, could a place to fix it, be found. The rare Geometricall Instruments to make a Chariot move, *ſine animali*: I'ts no impertinent Story wich I remember is recorded of *Alchimedes*, the famous *Syracuſan Geomitrician*, who being surprised from his studious contemplation, and requested to discover what advantage his deep Studies could produce for the good of his Countrey: he quickly brings forth such Engines of terrour, that by their strange effects, (they exceed almost belief; he only accounting it an essay to farre greater exploits. He it was that by his Geometricall Instruments, annoi'd the Romane Army, which had straitly begirt *Syracuſe*) more than all the City could do by Arms and force, Making great and small Stones, fly nigh hand, and at a distance, like Hail-stones, to the preservation of the City. This was he that to the wonder of the world fram'd a Brazen Heaven, wherein the seven Planets had their motion. And, with his hand drew after him five thousand Bushels of Grain. Infinite might be the Instances of this kind, but take one for all, to shut up this discourse: *Ferdinand* the Emperour sent to *Solyman* the great Turk, the Heavens made of silver, wherein the

Geometry.

motions had their true courſes with thoſe of the Heavens; the Starres ariſing and ſetting, the Planets keeping their oblique Motions; the Sun eclipſed at his juſt time and the changing every Moneth, with the ſame in the true Heavens; and this was carried before *Solyman*, by twelve men, and taken in pieces, and reunited again by the Maker. Now though this be indeed a curious and admirable piece of Art, yet is it the leſs, conſidering the cuſtomary uſe of Watches and Clocks, no leſs rare, but not taken notice of in regard ſo common.

Strada's Siege of *Antwerp.*

And the like Engines, with their terrible ſlaughter of men in the P. of *Parma's* Army, at the ſiege of *Antwerp*, is above a common wonder. I do not think it's to be paralell'd, that grave ſtones ſhould fly in the air four miles; the Waters part (with the violence of this invention) to the diſcovering the bottom, the earth felt to move and tremble ſeven Miles off; it's tedious to relate the ſtory at large. Have ye not read of *Architas Tarentinus*, who made a Dove of wood (to which by weights equally poiſed within the body, and a proportion of air) flew like a living Dove. Of no leſs wonder was that Eagle, which mounting into the air, flew before the Emperour to the gates of *Norimberge*; with that Iron Fly made by Art, to fly about the Table at a publick Feaſt. Divers Arts hang on *Geometry*: as *Aſtronomy*, *Opticks*, *Muſick*, *Dialling*, *Geography*, *Architecture*, and *Mechanicks*: as *Husbandry*, *Navigation*, *Military Diſcipline*, &c. A little of each: and firſt

Aſtronomy. B. Mel.

Aſtronomy is a Science whereby one may examine and calculate the motion of the heavenly Bodies; Their Magnitudes, Apogeums, and Perigeums, &c. their diſtance from the earth, with the bigneſs and compaſs of the Firmament; each Star with the Diameters, by the aid of *Glaſſes*, *Aſtrolobes*, *Sextants*, *Quadrants*, &c. This Art, ſaies One, exceeds all other in this kind; That *Thales* was the firſt that ſtudied it. *Atlas* the *Libian* was ſo delighted with this Science, that he left the ſociety of men, and lived upon the higheſt mountain of *Africa*, from whence it bore his Name; and from this ariſeth the Poetical fiction, that he bore up the Heavens with his ſhoulders. And *Endymion*, ſpent his time upon Rocks and Mountains, ſtudying the Starres and Motions of the Heavens. Doubtleſs, it muſt needs be a ſweet and pleaſing ſtudy, to find out the wonderfull Works of Gods hand.

Mr *Leigh.*

Plinie.

David

David, sure was well studied in this Science, if we consider but how he spreads forth the glory of God, in the forming the Heavens, *&c.* As a fruit of this proceeds

Astrology: which some say, is a profitable and usefull study, and not unlawfull, as others would affirm; For (saies One) Knowledg in the Starres and Cælestial Bodies, hindred not the wise men from coming to Christ. But I suppose it's judicial Astrology that's condemn'd by most men, especially the godly, who urge it strongly as a great sin, breaking the Holy Command of God; and they bring in no childish Reasons to prove it so. There's a terrible example of Gods judgment, one who went about to calculate his future fortune from the judgment of the Heavens; It's enough to bind our hands from fingering such unlawfull edge tools. And a neat Story goes recorded of an Augure in the Roman Army, who on their march espying a Bird hovering in the air, would needs by the *chirping* and *flight* prognosticate the event of their present undertaking; (a thing of great account at that time;) a Souldier more bold and wise then the rest, steps out, and with an Arrow kills it for which presumption and contempt of the gods, he being call'd before the General, discreetly answered; how could they conclude, the Bird knew their fates so farre off, that could not it's one so nigh hand *Chiromancy*, is the neighbour of judicial Astrology; I cannot determine of what I know not fully, nor will I judg with blind Rashness but rather desire first to have some skill in the

Astrology.

Famous M. *Gatt.* and Others.

Fox Acts.

Opticks, which also is a dependant on Geometry; and is only *ars bene videndi*; we all account, seeing especially that of the mind, to be above all things; To see with our eyes, and discern with our understandings, so as to judg of things that differ, may well be rank't amongst the *Divine Opticks*. *Perspectives, burning and multiplying Glasses*, (teaching (as One saies) to walk in the air) are not the less rare because of Old invented. A man had need of this skill in the *Opticks*, else he will be forced to see all things like a Staff in the Water, which only is crooked by a deception of the sight. But hearing the sweet melody of *Orpheus*, quavering upon his Harp, and the ravishing voice of the *Syrian charmes*, I am forced to skip from the *Optick* sense, into that Sea of pleasure

Opticks.

Musick: which indeed, awakens all the Senses. *Musick*, (saies

Musick.

(saies One) *is the Loadstone of fellowship, and delightfull Society.* *It's* (saies Another) *a roaring-megge against melancholy, affects the very vital and animal spirits, cheares the countenance, expels austerity, abateth heaviness.* The cheerfull mind of a Soldier, can tell you, that death disheartens not so much, as Musick encourages against all fear It even ravishes *Regnam sensuum*, the very soul it self. Some say Whales at the noise of a Trumpet, will appear dancing upon the liquid waves. The *Rhodian* Musician could say, *His Musick would make a melancholy man merry, and a Religious man devout.* 'Twas a prety fancy of One taken with Instrumental Musick, who thought the soul to be in the fingers. *And Musick used moderately,* (saies One) *is the bodies best recreation.* Vocall, is the daily Harmony of Saints and Angels, that which God delights in. *David* commends all sorts of Instrumental Musick, as well as vocall, for which he calls upon the *Angels*, the *Sun* and *Moon*, *Beasts*, *Birds*, *and other creatures that God had made*; And, shall not man be in love with that which God delights in? It's the most proper end of Musick to praise God. Amongst all the beasts of the Field, the Asse only was found grazing, whilst the rest were gazing about, with admiration at *Orpheus* Harp; All sorts of Creatures almost, are affected with it. Many men there are, which stand upon record as rare Artists; and it's affirmed by some, that there's no one Science more delectable, and innocently recreative, to free and generous spirits, nor more stirres up the mind to commendable actions; And Physicians tell us, it lengthens the life, by reviving the spirits, holding a secret sympathy with them That deathfull and venomous bite of the *Tarantula* in *Italy*, is only cured by Musick. *Plato* calls it a Divine and Heavenly practice. It's reported that in *Arcadia*, the people forgetting this laudable practice, grew into sedition; and upon this it's supposed, that Order came forth, *for every one to practice and learn Musick for thirty years.* Nay, the rude *Gaules*, lost their babarity, by the delight they took in *Musick*. It's observed, that in the Age before the Flood, those few Memorials in Scripture of those times, usher in the honour of *Musick*. And they say, it was first found out by *Pythagoras* from the noise of the Smiths Hammers; However these be, or be not true, yet sure I am, from my own experience, it conduces much to the exhil-

Psal. 149. 150.

Read 1 Sam. 16 23.

L. Bacon.

Gen. 5.

exhilarating of the spirits, and even as the mind tends properly to good or evil, so will it be wrought up in contemplation; if a mans soul be principled from above, his thoughts are very much screwed up towards Heaven by Divine thoughts; and it will (if a mans mind be so set, and his soul so run'd) create carnal and vain rejoycings; so that it's in this, as in other sublunary things, temptations to evil, if our hearts are not byassed another way. But it's not good to harpe too much on one string; therefore I conclude with Others, that my Musick hangs by Geometry, as well as doth

See 2 *King.* 3 Ch. 15 Vae.

Architecture. Which though indeed it stands on it's own Basis, yet leanes upon Geometry; which as well as other parts of the Mathematicks, is accounted pleasant and profitable, and is (so much the more pity,) more esteemed and practised beyond the Seas, than in *England*: and that's the reason such rare Artists are in *Italy*, and other places; whereas ours, that should be Artists indeed, endeavour not by their study or desire to exceed; but if they can live, it matters not for their honour or credit. Some there are not thus culpable, but too few: but there may be somewhat in the sloth of such, as should be the foundations of Architecture for their encouragement; in that a rare Piece is admired and applauded by them that know any thing of Gentile Education, yet desire not to have any thing of this kind themselves worthy to be wondered at, or stand as a Monument to posterity. Had our Predecessors been so, many Palaces had tumbled into Graves, and we might have lived like Indians, who build such houses as stand one day, and fall the next. But it's time improved to spend it well; therefore let us look upon the front of this Architect, which should be acquainted with the usefull and necessary Ornament of a

Architecture.

Sun-Dyal; Which Art, some say, is very Antient; 2 *King.* 20. *the Lord turning the Sun back ten degrees for* Hezekiah's *sake, whereby it had gone down in the Dyal of* Ahaz, who was then King of *Jerusalem* in the first *Olympiad*, and in the 3200 years after the Creation. *Mellesius* found out the reason and proportion of shadows. The *Caldeans* were the first that divided the day into twelve hours. The *Egyptians* had a hand in this Science, who called the Sun *Horus*, which by motion limits the time of every hour; and it seems, a 100 years before *Cicero's* time, they

Dyalling.

were common in *Rome*, for that the Paraſite in a Comedy, envied againſt the many Clocks and Dyals. *Optans ut ſuus cuique ventet ſit Horologium.* And it muſt needs be confeſſed by all, that it's no leſs rare and pleaſant, than neceſſary; And oh! *that we could tell how to number our daies, that we might apply our hearts to Wiſdom*; and I think it's not ill ſhadowed, if I ſet the Word of God as the beſt Hand-Dyal, to point us out the improvement of time. Let us now take a meaſure of what we have done, by the golden Rule of

Geography. *Geography*: which ſaies One, ſhould pleaſe any man, for to meaſure the World in Ones Study, know the diſtances, extent and ſite of remote Provinces, and all by the ſcale and compaſs. It's ſaid *Charles* the Great took much delight in this ſtudy, and for that end, had three Tables of *Silverion*: on one, was cut the Map of *Conſtantinople*, the other *Rome*, and third of the whole World, all exquiſitely and neatly done. *Suavi animum delectatione allicere, ob incredibilem rerum varietatem & jucunditatem, & ad pleniorem ſui cogitationem excitare*, ſaies a skilfull and Learned Geographer. Indeed, he that knows it, will aſſent to this, that it's a ſtudy exceeding delightfull to the mind, and of incredible ſweetneſs and variety, provoking and ſtirring up many profitable ſearchers in the bowels of Hiſtory. We may know with freedom, the ſituations of the rich and opulent Cities, and Kingdoms in the world; their commodious advantages, to runne over a Map, and be more exact than thoſe that have bought leſs Knowledg at a dearer rate; and from my own experience, I aſſure thee a world of pleaſure, and of great advantage, eſpecially if thou traceſt thy Hiſtory, with a Map lying before thee, it takes a double impreſſion in thy mind; firſt of the Hiſtory thou readeſt, and then of the remembrance of all circumſtances about both, not without a deep impreſſion of the ſituation of all places. But leaſt I digreſs, by directing to the uſe of what I intend not; let's now come to anſwer part of Geometry, which is the

Hondius Prefat Merat.

Husbandry and Gardening. *Mechanicks*. I'le touch at three of them only, and firſt of *Husbandry*, which is no leſs profitable, than very neceſſary; though the pleaſanteſt part thereof be *Gardening*, an Art ſo courted with delightfull contemplation, that though a man be in a wilfull ſweat, he ſhall not feel it; the recreation ſweetens

all

all his labour, like *Adams* first task, who is observed to have delight in the greatest toyl. Many by reading Books of this Art, may advance their Knowledg very much, when they walk into a Garden, discoursing fully, freely, and skilfully of any Plant or Flower, more then a Gardener himself, who in a manner grows there, and dwells night and day. Besides, there's infinite variety and delight, to see a rarity Spring out of our own labour, even provoking nature to play. To see how nature in the Spring puts on her new cloathes, and appearing in a rich dress, to tempt the eye and ravish the contemplation. When *Flora* and her Children come dressed to this solemn Assembly, at which time (saies One) if a cunning Herauld saw the variety of colours, he would condemn her Coat to be of no Ancient bearing. From hence may we magnifie the great Creator of all things. This hath been the practice of Kings, without the least infringent upon their greatness, or straitning their more important affairs. And very much delight there is known to be found amongst the several tribes and kindred of Natures Beauty; many profitable Advantages to be snacht from this plentifull Treasury of Natures Store, as well for use as pleasure. Let's now put to Sea, and lanch into the depths of L. *Bacon.*

Navigation: which, though in *Solomons* time it was but in the Embrio, yet now it is at its full growth Nor is it amongst other things of value, to be accounted small, that enriches the whole world with Treasures, which is the supports of Kingdoms and Empires. We had not been able to boast of such strong Bulworks, as blessed be God we repose our selves in, if Navigation were not in its perfection; the invention, is by all accounted both noble and admirable: by which, the Riches of the world, is by transportation, brought from farre Countries; does, as One saies, consociate the most remote Regions, in participation of their fruits and commodities, and may I adde Countries; breeds acquaintance; without which many places had lyen hid with *Terra incognita*, to this day. Many wonders of the Lord have been discovered in the deep waters; those that have gone into the depths can best experience this. But discovering danger by the foresight of a suspected enemy, I must make ready to understand and use the Art Navigation.

Military:

Art Millitary. *Military*: for *Mars* and *Minerva* are no enemies, nay are oft found nigh friends: as in *Cæsar*, *Xenophon*, *Alexander*, &c. I never was a Practitioner in earnest of this polemicall Art, so cannot properly be a Judg of it; yet this I sadly know, that by our Civil and Bloody Warres, it hath been anvil'd into the braines of so many, that I fear 'twill hardly out again; Many have been taught the Art of taking up Arms, that forgets to lay them down; and many have learnt to advance what they cannot order; I wish this Nation, that hath paid so much Blood and Treasure, to learn both the Theory and Practice, may have a good occasion to forget both. For

Warre is good Physick, but it's not good diet,
'Tis the best Art to study to be quiet.

Painting. Next is *Painting* which is a silent Poetry, as well as Poetry is a speaking Picture; *Zeuxis* and *Apelles* were famous in this Art, and the story of the first, and *Parrhasius*, the one cosening the Birds, the other *Zeuxis* himself, is a known story to the honour of that Art: It's a very laudable accomplishment of a Gentleman. It was in high esteem with the *Romanes*: and amongst the *Grecians* it was held too high to be taught to any, but the Children of Noble-men. Among the Ancients, it was held the first of the Liberal Arts; many Princes and Noble-men, might be introduc't as famous to their honour; and many rare Pieces there are to the eternal praise of the Authors. I remember a Story of two Dogs painted in *Italy*, striving for a bone, and it being set on the ground, a third Dog coming in, flew upon the Picture with such earnest violence, as he brake them in pieces. This is such a comely Ornament to a Gentleman, that without it he cannot arrive to the Noble and Gentile exercise of

Heraldry. *Heraldry*, which is a contemplation full of variety, and naturally Sympathizing with every generous mind; A great dishonour it is to a Gentleman, not to blazon his own Coat. As it was for a Noble-man of *France*, who at an entertainment of some Friends, had at the last course served up a Marchpane, richly gilded with his Arms: and when almost eaten up, he calling back his thoughts, saies, *It was told me my Arms were represented in this, but I have looked about me, and perceive them not.* To which

which one of his men replied, *Your Lordship hath eaten them*: at which he was angry, that he was not told of them before, that he might have known them. How shall greatness and Nobility of birth be distinguished and snacht from the pretences of ignoble persons without this? It's as necessary for Gentlemen as dividing Inheritances: What's the reason that other Nations are in confusion, and so poor, as one Coat must be borrowed to serve almost all, but for want of the due regulation of this Art? For in *France*, every *Peasant* is a *Mounsier*, and in some parts of that Kingdom, all claim an alliance to the greatest blood. In *Spain*, a Groom is *Signour*, and will not open a Note wherein he hath been indebted for his Bootes to the Shoomaker twelve Moneths, unless *Don* be superscribed. And my Authour saies, that in the Low Countries, his Host in *Arnam* changed his Coat and Crest three times in a fortnight; that a common Shop-keeper will have his Armes with a Beaver full fac't in his Glass-window, which is a Coat allowed only to Kings and Princes. This should, methinks, irritate the Gentry, especially of these Parts in the North (where Antient and Honourable Families are plentifull) to outvie these Mechanicks, that boast only of their folly and impudence, where there's as little right as worth; and such Gentry as belong to Honourable Families (to which is annexed as an Inheritance, a rich Coat) may not by their lewd and unprofitable courses, dishonour their Families, blot and tear their Coat in pieces; that too oft to support their wickedness, morgage their Honours and Credits. And now I have done with all that concernes the Parts of Humane Study, shewing how fit it is for the Gentry to be exemplary in their Studies after *Knowledg* and *Learning*; how commendable, how profitable, how above Riches and vainer pleasures, how fitting them to serve their Countries, *&c.* Let

Peacham.

Therefore the mouths of the ignorant be stopt; If God approve of *Humane Learning*, and *Moral Knowledg*, I account it a blasphemy against discretion, for any to condemn them: and it's only the want of them surely, that opens mens mouths against them. It's the Devil that prompts men to think (and it's strange) themselves somebody, and only because, they suppose themselves above others in Knowledg, and yet will not grant preheminence to the most Knowing and Learned upon the same

The difference betwixt Ignorance and Knowledg.

ground; And what's the Reason? oh, away with pluralities, they love to be singular. These men seem to me to be the Devils shooing-horn, to pull contempt and scorn upon *Learning* and *Knowledg*, as well as upon wise men that possess them; If they did but know how the truly Learned and wise men thought of themselves, they would blush at their horrid thoughts and malice against them: suffering their own accusations to serve against them, and not with their father, devise lies for slander. For *true Science* (saies a studious and Learned Gentle man) *is a solid thing, and carries rather to the bottom and depth of things, than to lift one up with aiery estimation.* And I remember One undertakes to disparage *Learning* and *Knowledg*, but not in themselves, but in himself; which to me is a Testimony, it cometh nigh to grace; for it was no *Moses* that saw his own face to shine; True Knowledg dimmes the sight of it in ones self; Ignorance is never known to be ignorance, till it be matcht with Knowledg, like to that wise Philosopher, who knew not any thing till he thought he knew nothing: or like another no less fam'd for Learning, that never answered to any question positively, but rather, *I think it's so*, or *it may be so*. And if it were not thus, wise men would be otherwise; for the first step to *Wisdom*, is to be sensible of *ignorance*. Amongst wise men, he is wisest that knoweth much, and sheweth to know little; and he is wise that knoweth his Ignorance; It is the proper ecco of Wisdom to conclude with one that saies,——*The perfect Seal of wit is wits distrust.*

Sir Rich. Tempest Medit.

There is nothing more certain, then that the loyalest Subjects to *ignorance*, are the most perfect and stubborn rebels to *Knowledg*; And this was the reason why *Licinius* (*Constantines* Colleague in weilding the Government of the Empire) finding a barren understanding to all Learning, calls it *the publique plague and poyson of the Empire.* And because this *Ignis fatuus*, this fatal ignorance, is the only enemy to *Learning* and *Knowledg*, they are therefore to be the more valued; for fools hate Knowledg, but

Prov. 1. 22.

Justificata est sapientia à filiis suis.

Mat. 11. 9.

Now

Now, that I have in ſome weak meaſure unravel'd my fancy, and ſhewed what Treaſures *Knowledg* and *Learning* are, it remains, that I ſpeak of *Books*, which are the Cabinets of theſe rare Jewels; It's certainly concluded by all, that *Books* are the next helps to Gods Bleſſing upon all our ſtudies, and we ſhall find them greatly eſtimated by thoſe that know beſt how to value true worth. *Dionyſius* the Tyrant ſaid of *Plato*, that he deſired nothing but *Books*; And I remember a great Scholar ſaid, all his Comfort was in his *Books*. *Books* (ſaies One) *are the Inſtruments of Wiſdom.* To have the mind well dreſſed, where is it to be had, if not in theſe Learned Wardrobes? It's recorded, that *Solomons* Library was the feather in the Plume of his glorious Enjoyments: a part whereof, he thought as the choiceſt Preſent to the Queen of *Sheba*, for the recompence of her great paines in travelling to profit her ſelf, and honour him. Theſe are the dead Counſellours, which afford us the Knowledg how to prepare and accompliſh men. *Zeno* tells us, *That it's good to live with the dead; to read Books.* And *Ptolemy* was adviſed by one of the Interpreters, that reading of *Books*, which daily offer'd their ſervice, was an exercise beyond exception; the profit above commendation. Theſe are *Minerva's* Tower, where a Treaſure lieth hid to *ignorance* and *idleneſs*, but open to *Induſtry* and *diligence*. *And ſeeing the variety of ſorts* (ſaies One) *he muſt needs be a block that's affected with none.* Reading of *Books* is not ſteril, but like a good ſteerſman to the beſt Knowledg. King *James*, when he ſaw the *Oxford* Library, wiſhed, that if ever it hapned he muſt be a priſoner, that there he might be kept, and that thoſe chained Books might be his fellows, and the chaines his fetters. *Theſe are the* viaticum, *the houſhold-ſtuff of the mind; the* magnes animorum, *the irreſiſtable attractives to Scholars, lifes beſt buſineſs.* They are indeed, feeleſs Counſellours; whereas a Lawyers lips are lockt without a fee; you cannot ſqueeze any advice from them, unleſs you boare your way with an Angelicall Inſtrument; or at leaſt, pawn a Crown for their counſell: *I generally enquire after Books* (ſaies One that knew how to uſe them.)

Burt. Mell.

W. Ess.

Mont Ess.

Now what can vulgar Societies, and ſordid embraces afford to the advantages, that's to be got by ſtudying *Books*; no Society is to be valued, without they comment upon
W. Eſſa. theſe dead, yet living Authours. Therefore follow his advice, that bids, *Count thy Books, thy beſt Inventory Jewels; things, whoſe right uſe is the beſt Husbandry. Times captivated and ſnacht from them by incurſions of affairs, and thefts of viſitants, is by them redeem'd. You can only cut with your Sword, Titulum Sepulchri*, when Books are *their Au-*
M. Aur. *thours Epitaphs.* And One ſaies, *Where can a man be better accompanied then with wiſe men, or reading Books*; Therefore Another ſaies, *He is a wiſe man, that knoweth wiſe mens company.* You may diſcourſe with them though dead. For to keep company with them makes a man better. *Xenophon* ſaies, *Good Conſorts are worth my acquain-*
Eſſa. *tance*, and good Books my peruſall. *Cornwallis* ſpeaking of Advice, ſaies, *Thus let Books and Advice rectifie*, and prepare us for the entertainment of all things. And this will be found to be true in ſuch as read much, as they ought, that they ſhall upon occaſion find their Arms to reach further, than they could expect or promiſe to themſelves. *Of all Companions, Books are the beſt, for there one*
Banquet of Eſſa. *may ſolace himſelf, yet hear nothing but the echo of his own words; Of all Gloſſes Books are beſt, for being Inſpective, are both proſpective and reflective.*
L. Cooke. He was a wiſe man, that in his vacaucy from publique Services, took his old acquaintance Induſtry, and ſo converſed with his Study and Books, as well as company. And who will not ſay, that good Books and good company are the very Epitomy of Heaven; a ſolace when the greateſt adverſity threatens. For my own part, I wiſh no other outward Enjoyment or Comfort in the world. (And to be free and ingenuous from the taint of profit or hope advantages) I do wonder, how ſo many men, as I have obſerved in the world, to be rich, and have occaſions enough, nay and raiſed to places, which ſhould force them to it; yet ſtudy not, nay read not any thing, but their own ſimple profits of this world, which how little to be valued to Knowledg, (if it were but in *Hiſtory* or *Humane Learning*,) I have already

already diſcovered. Were I never to diſcourſe in company, or frequent wiſer ſociety then my ſelf, or appear upon the ſtage of my own Countrey in any publique Service, but lived to converſe with my own thoughts: yet would I, (if no leſs then a good part of my Eſtate could purchaſe) then have a ſufficient ſtock of choice Books for my private retirement; There's nothing comparable to the purchaſe of *Knowledg*, and when ever men begin to taſte it, they will ſay I ſpeak truth with a witneſs.

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—Judicious and ſelect eſſaies and obſervations, on the firſt invention of ſhiping, the miſery of invaſive warre, the Navy Royall and ſea ſervice, with his apologie for his ſea voyage to *Guina*. 8°.

*—Maxims of ſtate, inſtructions to his ſonne and poſterity with the dutifull

dutifull advice of a loving ſonne to his aged father. 12°.

*—Obſervations concerning trade and commerce with the *Hollander* and other Nations, wherein is ſhewed, that our ſea and land commodities ſerve to enrich and ſtrengthen other Nations againſt our own, with other paſſages of high importance. 12°.

—Septicks, or ſpeculations and obſervations of the magnificency and opulency of cities, his ſeat of government, with letters to the King and others of quality, with his demeanour before his execution. 12°.

—Warrs with forreign Princes, dangerous to our Common Wealth, or reaſons for forreign Warrs anſwered, 8°.

Lablau. 5. Books of the lives heroick deeds, and ſayings of *Gargantua*, and his ſonne *Pantagruel*, with the *Pantagrueline prognoſtica*, the orac. of *Bacbuc* and reſponſe of the bottle in *Engliſh*. 8°.

The rich Cabinet of rare inventions. 8°.

M^r *Roſſe.* The continuation of Sr *Walter Rawleighs* Hiſtory of the world, wherein the moſt remarkable paſſages of thoſe *lives*, Eccleſiaſticall and civill, in the greateſt ſtates, Empires and Kingdoms are repreſented. *folio.*

—A view of all religions in the world, with the ſeverall Church governments, from the Creation to theſe times, with a diſcovery of all known Hereſies, all ages and places, with the lives, actions and ends of certain notorious Hereticks, with their effigies, in Copper-plate. 8°.

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—The epitome of S^r *W Rawleighs* Hiſtory of the world, containing all the paſſages from the Creation to the end of the *Macedonian* warre. 12°.

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—A Philoſophicall touch-ſtone. 4°.

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—Obſervations on Sr *W. Raleighs* Hiſtory of the world. 12°.

*—*Leviathan* drawn out with a hook. 12°.

☞ A veiw of the jewiſh Religion, containing the manner of life, rites, ceremonies and cuſtoms of the jewiſh Nation, throughout the world, at this preſent time, with the articles of their faith, as now received. 8°.

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*The *Royaliſts* defence Printed at *Oxford*. 4°.

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S

☞ *W. Sanderſon* Eſq; A compleat Hiſtory of the lives and reigns of *Mary* Q. of *Scotland*, and her Son and ſucceſſor *Ja.* the 6. King of *England*, reconſiling ſeverall opinions in teſtimony of her, and confuting others in vindication of him, againſt two ſcandalous Authors, the Court of *King James*, and *Wilſon's* Hiſtory of great *Brittain*. folio.

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Speculum mundi. Or a glaſs, repreſenting the face of the world, that it did begin, and muſt alſo end, the manner how and when largly expreſſed. 4°.

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Mr *Swan.* The ſtanderd of time, or the meaſuring reed, containing an exact Chronologicall computation of the years of the world from the Creation thereof, to the time of the deſtruction of *Jeruſalem*, by the *Romans*, relating the various mutations and tranſactions happening therein, wherein alſo the hidden myſteries of *Daniels* 70. weeks, and other propheſies, *&c.* 4°.

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Errata.

SHeet of *C.* p. 3. line 19. for *above*, read *alone*. Sheet of *D.* p. 1. line 15. for *capes*, r. *capps*. Sheet of *E.* p. *ult.* line 27. for *be*, r. *he*. Sheet of *F.* p. 1. line 1. for *such*, r. *one*. ibid. p. 3. line 19. for *slow*, r. *sowe*. ibid. p. 5. line 30 for *our*, r. *one*. line 11. for *fame*, r. *fancy*. Sheet of *H.* p. 1. line 14. for *silveron*, r. *silver*. line 33. for *answer*, r. *another*.

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